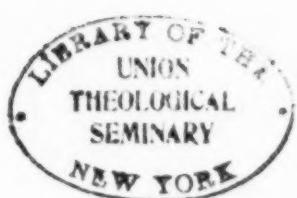


The
**CHRISTIAN
CENTURY,**
A Journal of Religion

The War Game in Bolivia

By John R. Scotford



We Saw His Star!

By Joseph Fort Newton

Hollywood Opens Its Bible

By Karl Sumner Knopf

Respectable Lawlessness

By Robert Whitaker

The Rochester Fiasco

An Editorial

Fifteen Cents a Copy—December 20, 1928—Four Dollars a Year

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The CHRISTIAN CENTURY

December 20, 1928

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Christmas, 1928

Is there another minister in America who can write prose as melodious as that of Joseph Fort Newton? I wonder whether he preaches that way. Some day I hope to be a member of one of his congregations in order that I may find out. Just now it seems to me that nothing could be found more perfectly fitted to the mood of the Christmas season than this prose-poem which Dr. Newton contributes to this issue.

Dr. Newton is evidently not striving here for subtlety. He is not searching for novelty. He is not trying to give expression to any profundity—save that deepest of all profundities which lies in simple faith. But he is hanging up a holly-wreath in the window of the heart; he is setting a-light behind it a candle to the Child.

I am interested to see how impossible it is to speak of Christmas and the Child, even in the mood of subjective faith and adoration which sets Dr. Newton's article a-glow, without saying some word about the world's longing for peace and the significance of this particular Christmas to a world that is sick of carnage. Last week, you remember, the editor of The Christian Century concluded his series of studies of the pact of Paris with the hope that the United States senate might, by quickly ratifying, make the world a glorious Christmas present. Surely if the senate has any appreciation of the present "desire of all nations," it will do this.

And that suggests a reference to the importance of writing or telegraphing in support of the pact, as the first editorial advises. There can be no question but that public opinion, if sufficiently expressed, can make itself effective in this manner. A year ago the 74-cruiser bill was buried at Washington under an avalanche of letters from indignant citizens. If now something approaching the same manifestation of interest can be shown in support of a proposed action, the effect is bound to be equally profound.

Memo: Write tonight to the President, to Mr. Kellogg, to Mr. Borah, and to the two senators from this state.

I'm sure they will appreciate a letter from me. I am not what you would call a frequent correspondent. But when I do write—and several hundred thousand other ordinary citizens along with me—believe me, my letters mean something.

So they're trying to work up a war in the center of South America! Evidently Mr. Hoover will have to extend his itinerary. But if even his beneficent presence can't straighten things out, it is reassuring to discover that The Christian Century already has its correspondent on the job. I'm not desirous of reading any more war dispatches. I hope with all my heart that I may never have to read another line from a battlefield. But if a war should break out I cannot think of a paper that I would rather trust to report it than The Christian Century.

THE FIRST READER.

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

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EDITORIAL

DEBATE on the ratification of the pact of Paris has not yet started. But the President has called for ratification in his message to congress; the senate committee on foreign affairs has begun to hold hearings; the newspapers have started to forecast the probable voting line-up in the senate. The final drive for ratification may therefore be said to be well under way. Now is the time when the influence of every individual believer in and worker for peace can be made to count. Now is the time when every letter, every telegram sent in support of the pact will have its greatest effect. Now is the time when the President and his secretary of state should be given indisputable proof that the country is behind them in their demand for ratification. Now is the time when the chairman of the senate committee on foreign relations, Senator Borah, should be supported in his effort to see that the ratification is without emasculating reservations. Now is the time when every senator should be given full reason to know the desires of his constituents. Now is the time for individual action!

City Churches and Country Milk Producers

EVERY Protestant minister in the vicinity of Chicago has received a copy of the "Information Service" bulletin of the Federal council of churches dealing with the milk situation in the Chicago dairy district. It may be that some ministers, rushed by the multitudinous calls of the holiday season, have paid slight attention to these eight closely printed pages. If so, they should be warned that they are foregoing knowledge of as difficult a moral issue as can arise in these days of intricate economic organization. There are, in general, four parties to the Chicago milk situation. There is the farmer who produces the milk. There is the dairy company which buys it from the farmer and sells it to the consumer. There is the milk wagon driver who distributes it. And there is the citizen who demands, through his board of health, that his milk be secured from tuberculin-tested herds and sold to him at a minimum of cost. Of these four, the wagon driver belongs to a union that has secured for him the highest wages being paid men in his occupation in any city in the world. The dairy company belongs to a council that has felt itself able

to lay down the financial laws of the industry on a "take it or leave it" basis. The citizen has the police power of the state on his side. Only the farmer believes himself the victim of injustice. And the farmer has reached such a point of desperation that he declares he simply cannot continue in the dairy business and live on a self-respecting basis. Hearings, in which the city's church federation, the association of commerce, and numbers of women's clubs are represented, are now being held. From them, it is understood that recommendations will come to the city. City pastors should study the careful report of the Federal council at once, so that when the recommendations of the milk commission are made public they may help to interpret them to the urban community. The city depends on the dairy farmer for its very life. There is therefore a moral responsibility for the farmer's welfare which cannot be evaded.

International Good Will and the Vestris Tragedy

SURELY it would be hard to find a better illustration of the ease with which the delicate balance of international good will can be disturbed than in the repercussions which have followed the investigation into the sinking of the *Vestris*. Here was one of the most terrible ocean tragedies of modern times. The federal district attorney of New York, to which port the survivors were brought and from which port the ill-fated vessel had sailed, undertook an investigation before the witnesses should scatter. He went about it, to be sure, not as a board of maritime experts might have, but as a public officer who might be called upon to prosecute in the event that criminal negligence or incapacity appeared. At the same time, the press was filled with the stories of returning survivors. Many of these stories were sensational in the extreme. Some of them were told by husbands who had seen their wives and children drown. Some were told by women who had been widowed. Responsible newspapers, although knowing that they were expected to tell their readers what the survivors reported had happened, treated these stories with restraint. A few sensational papers took advantage of the opportunity to sensationalize what was certainly a sensational event. Whereupon correspondents of British newspapers, stationed in New York, concluded that the American legal authori-

ties and the American press were cooperating in an effort to discredit British shipping and cabled that judgment to their home papers. The press of England accepted it. When the resulting British protests began to pour in, the federal attorney immediately associated a British and an American nautical expert with him in the inquiry. The reports of both experts are now available, and while the British expert does not go as far as his American colleague in apportioning blame the reports make it clear that the tragedy owed much to inefficient seamanship and to inadequate inspection. The American public, we are convinced, has no desire to make capital for American shipping out of such a disaster. But it does not want to see the drowning of 111 persons passed over lightly because of any supposed service to international amity.

Another Storm in the Church That Emerson Left

DIVERSE REPORTS come from Boston as to recent events in the famous Second Unitarian church there. It is a matter of record that Dr. Eugene R. Shippen, who has been pastor since 1920, offered his resignation. Likewise, it is of record that the congregation refused to receive it, and that Dr. Shippen thereupon withdrew it. But concerning what lay behind the whole episode there is confused testimony. All the parties involved seem to have concluded that the less the public knows about the matter the better. Dr. Shippen admits that his resignation was presented very soon after the national election, and that resentment in the congregation over the appearance of his name on a list of Bostonians supporting Governor Smith had something to do with it. There are friends of his who insist that it had everything to do with it; that the congregation was on the verge of forcing out its pastor for having expressed his political preferences publicly—although it is agreed that nothing was said concerning the campaign at any of the services of the church—until it became clear that it could not do so without making itself subject to attack from the outside. At any rate, Dr. Shippen continues as pastor, although it is announced that he will spend the winter away from Boston. It is of interest to remember that it was while pastor of this same congregation that Ralph Waldo Emerson came to the parting of the ways, and left the ministry. Emerson asked the church to dispense with material elements in the communion service, holding them to be eastern symbols which obscured the real meaning of the rite for westerners. The church refused, and on September 9, 1832, Emerson preached his famous sermon on "The Lord's Supper," and submitted his resignation.

Mexico's Critical Period

MEXICO has succeeded in inaugurating its new president without disorder, and is apparently proceeding along constitutional lines to prepare for the election of the full-term executive who should take office in February, 1930. But there are ominous stirrings beneath the surface. Scarcely was Portes Gil inaugurated when the C. R. O. M.—the radical labor federation—formally voted to have nothing to do with his administration. The C. R. O. M.

has been a power in Mexican politics ever since the death of Carranza. It claimed to have supplied the man-power wherewith Obregon defeated the counter-revolution of de la Huerta. It formed the principal part of the support which put Calles into the presidency. Its leader, Luis Morones, sat in the Calles cabinet as minister of the important department of industry, commerce and labor—the department that handled, among other matters, the oil leases which so nearly led to a rupture with the United States. But a personal rift, which took on party implications, developed between Obregon, Calles and Morones. When, in July of the present year, President-elect Obregon was assassinated, the C. R. O. M. was openly charged with implication in the crime; Morones was forced out of the cabinet and out of the country, and his organization, for protective reasons, had to become almost completely silent. As the months have passed, however, the killing of Obregon has been shown to trace to fanatical religious rather than radical labor sources. Calles, the man of iron, is out of office. Therefore the C. R. O. M. re-enters public life. Its first act is an official repudiation of the Gil administration, on the ground that the labor policy announced by the new president is a surrender to conservative interests. Since the rest of the world has thought the Gil labor policy so progressive as to verge on radicalism, the viewpoint of the C. R. O. M. is clear. Evidently former President Calles expects a struggle. He is forming a "Great National Revolutionary Party," which is expected to be ready to function either at the polls or in the field to defend the policies of the present administration.

Is Jonah Still News?

THE PRESS has another sensation! Bishop Gore, together with a group of about fifty collaborators, has published a one-volume commentary on the Bible. And the book actually throws doubt on the idea that the world was created in seven literal days! It thinks that Noah's flood was much more of a local phenomenon than Noah—or Noah's historian—thought! It doubts whether Moses wrote all five books of the Pentateuch, including the account of his own funeral! It even—and here the newspapers bring out their boldest type—declares that the story of Jonah's marine adventures is a parable rather than a record of actual events! One reads all this excited reporting and wonders what the fuss is all about. In the name of ordinary religious intelligence, is *this* news? Have all the efforts of all the enlightened theological faculties through all the years since Wellhausen and Robertson Smith and Briggs and Clarke produced no more effect on the popular mind than this? Is it still a novelty to tell the members of western churches that the Christian scriptures contain all the known literary elements—fiction and folk-lore and phantasy as well as poetry and history and prophecy? If this is the case, if the newspapers size up their constituents rightly when they regard the conclusions of Dr. Gore's new commentary as sensational, then the clergy stands convicted of failing in an essential part of its task. Granted the difficulties that a minister faces in attempting to pass on the understanding of the Bible which he has attained to a congregation containing many who are jealous for

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the older point of view. Granted the need for care, for considerateness, for patience. Yet the minister has also a responsibility to truth. And until he accepts that responsibility any wide understanding of the book out of which the purposes of Jesus are to be divined is out of the question.

Can the Socialist Party Be Intellectualized?

PLANS are in the making for a conference of liberals who hope to provide the intellectual foundation on which to build a political party in America analogous to the labor party of Great Britain. Most of these liberals teach or preach or write in New York city, or its environs. Rallying, in a sense, about the personality of Norman Thomas, they hope to launch a continuing intellectual assault on the conservatism of the country, much as the Fabians of the 'eighties assaulted the conservatism of England. The group may contain no Bernard Shaw, no Beatrice and Sidney Webb, no R. H. Tawney, but it will compare well with these in mental vigor with its John Dewey, its Reinhold Niebuhr, and its Norman Thomas. At the start it is unlikely to acknowledge allegiance to any existing political party. Mr. Thomas is urging strongly that the socialist party offers the only logical and feasible nucleus about which to gather a liberal party. That proposal will, however, require careful exploration before it can be generally accepted. Not only is it extremely doubtful whether any large number of American liberals could be induced to join a party which suffers under the irrational but active prejudice attaching to anything in this country labeled socialist, but it is equally doubtful whether the present socialist group would make common cause with the intellectuals. Certainly the recent Thomas candidacy for President would not encourage such an expectation. A fairly complete tabulation of the socialist vote shows that Mr. Thomas, by far the best equipped candidate in the party's history, polled less than 300,000 votes. Such a showing, when compared with the Debs 900,000 of the Bull Moose year or the vote of almost a million in the year when Mr. Debs was in the Atlanta penitentiary, shows that if the present socialist party is captured by the Thomas-led intellectuals it must contemplate a period during which it will consist almost entirely of generals. And it takes privates to give a party real meaning.

The Last of the Trail Breakers

SO EZRA MEEKER is dead! Ninety-seven years of age, his hair whitened by a life of adventure such as few know, his face bronzed and seamed by the years on the frontier, Ezra Meeker has joined his last caravan and has moved off along a trail that leads to a better country than even Oregon. What a man he was! And what a power he had for arousing interest in the manhood of others! But for him, the movement to mark the Oregon trail might never have been started. But for him the significance of that vast migration might never have dawned on a generation obsessed with its own achievements. Six times he made the journey from the Missouri to the Oregon coun-

try. The first was in 1852 when, with his young wife and a seven-weeks' old child, he joined one of the innumerable companies which marched, in ox-drawn covered wagons, to the settlement of the new territory. He was 76 years of age when he conceived the idea of devoting the rest of his life to securing a suitable marking of the trail, and of the graves of the 20,000 dead who lie along its 2,000 miles. A year later, in 1907, he sought to draw public attention to his enterprise by harnessing an ox-team to a prairie schooner and again traversing the trail. In 1911 he did it again. But these re-tracings, spectacular as they were, did not satisfy him. He had a sound showman's instinct, so in 1915 and again two years ago he covered the trail by automobile. And at 94, in order to give a blasé public its supreme contrast, the old man flew in less than 24 flying hours over the trail that he had originally traveled in six weary months. It is good to know that the Oregon Trail association which Mr. Meeker founded will continue its labors, not only until the trail is fully marked, but until the Marcus Whitman mission at Walla Walla has been restored. This latter project was one of Mr. Meeker's most cherished hopes. He had a boundless appreciation for the part that the frontier missions played in the making of the Pacific Northwest, and the restoration of the Whitman mission seemed to him to offer the most fitting way whereby to show to future generations the tragedy and the glory of this contribution.

Ten Years Working with the Racial Problem

THE PROBLEM of the relations between whites and blacks in this country is hard; desperately hard. It has not been solved. There is no sign that it soon will be solved. But there is no reason to despair over it. Honest efforts are under way to reduce racial frictions and to secure for the black minority its just rights as a part of American society. And these efforts, however feeble they may seem at times in the light of some flaring-up of animosities within a community, are actually making progress. If any doubt remained on this score it should be removed by a reading of the report of Mr. James D. Burton on "Ten Tennessee Years in Race Cooperation." Mr. Burton is the secretary of the state interracial commission of Tennessee. His report deals with the efforts which that commission has made to improve conditions surrounding the racial question in that state. After outlining the strained situation which brought the commission into existence, the way in which its membership—originally recruited to serve on emergency committees—was enlisted for the permanent task, and the methods by which the program of the commission has been carried on, the report lists some of the achievements which stand out clearly in the light of a ten-year comparison. Many of these, such as the lessening of lynching, the building up of a public sentiment in support of resolute law officers, and the increase in community contacts between the two races, are of a sort which have already been reported from other parts of the south. One item, however, deserves especial attention. It justifies, in itself, all the effort that has been expended. "In ten years the school term has nearly doubled. There is now approximately eight months term to the year, varying

slightly in different counties." The changed outlook on life which this single achievement will bring to thousands of colored children is beyond computation.

The Rochester Fiasco

THOSE who went to Rochester, New York, expecting to hear the quadrennial meeting of the Federal council of churches discuss fundamental questions as to the organization of American Protestantism, left profoundly disappointed. It was the twentieth anniversary of the birth of the Federal council. An expectation had been awakened among church leaders throughout the country that this opportune moment would be seized upon for a reassessment of the work of the council in the light of its two decades of history, and especially of its relations to the denominations for whom the council is a kind of spokesman in matters upon which the united voice of Protestantism needs to be heard. A prospectus for such a reassessment had been issued months ago. For a year a committee of one hundred had been making preparations for a thorough and candid reconsideration of the relation of the Federal council to the constituent denominations at the Rochester meeting. Five entire forenoons were set aside in which to deal with the questions raised in the prospectus. This was to be the most significant part of the program. Four hundred churchmen, representing twenty-eight denominations, were to examine our denominational system, asking whether the time had not come to transfer to the Federal council, or to some more organic body by which the present council might be taken over, certain functions now exercised by the separate denominations, but which could be better done unitedly than separately.

Nothing more nearly approaching a complete wash-out could be imagined than that which actually took place. The futility of the event was not due to the failure to take action. No one expected any revolutionary proposals to be actually adopted at Rochester. But the public had been led to expect that certain vital questions would be thoroughly discussed. And not one vital question was so much as raised. The five forenoons passed with routine talk, some reports and congratulations on certain types of local cooperation with which every delegate was already more or less familiar, and a reiterated statement of an abstract formula concerning structure and function—reiterated so many times that, in the failure to bring out any concrete situation to which it might be applied, it became at last rather bore-some, if not ludicrous.

This formula underlay the entire prospectus of the discussion. It approached the problem of church unity, not by trying to get the denominations to surrender their identity and merge in a single united church, but by asking two simple questions: What functions are the denominations now exercising separately which could be better performed together? If there are such functions, what changes in the structure of the Federal council would be required in order to fit it to exercise them in a way to aid the kingdom of God and at the same time maintain the most vital and organic relation of responsibility to the denominations? In a recent

editorial *The Christian Century* called this the pragmatic path to Christian unity. Instead of beginning at the goal, and being unable to do anything at all until we are able to realize the ultimate goal, this proposal does not bother with ultimates, but undertakes to do the thing which here and now commends itself to the churches as a desirable advance step, leaving the next step and the next to be determined by increasing wisdom. This practical method has much to commend it. It deals with realities, with things as they are, and goes forward step by step to other and better things. Not inconceivably, the churches, following this method, would open their eyes some day to discover that they have actually achieved Christian unity, though such a result would not necessarily be involved in the pursuit of the method. The outcome could safely be left to the spirit of God.

The disappointment at Rochester was due to the fact that the pragmatic formula of cooperative action by the churches, so clearly set forth by General Secretary John M. Moore and his committee of one hundred, was not once applied to specific possibilities. No attempt was made to isolate a single specific activity of the separate denominations and ask whether that particular activity could not better be carried on by the same churches acting unitedly. Yet this was the rub of the five day agenda. It was stated by the committee of one hundred in these direct words:

Should we now take steps to assure the extension of the present partial expression of federal union of the churches, especially as exhibited in the Federal council of the churches, to the end that it may become a complete federal union after the general type of the union of the several states, retaining their independent authority and responsibility in large areas of work, but delegating certain defined functions to the federal body?

Why was not this question confronted at Rochester? It is hard to conceive a more urgent and vital question for modern Protestantism to face. Long and comprehensive and expensive preparation had been put upon the projection of this question into the twentieth anniversary meeting of the Federal council. Why was it completely ignored? It will be difficult to convey an explanation to anyone who was not at Rochester. But to those who were there the explanation is not hard to find. For one thing, the program was too abstract in its suggestions. A large body like that at Rochester cannot deal with mere theoretical issues. The issues must be made concrete. Had the specific question, Can foreign missions be best administered by denominations or by a federal body responsible to the denominations? been asked, a fruitful discussion would have resulted. Or had a similar question been definitely considered with respect to home missions, religious education, the country church, evangelism, etc., etc., it is more than likely that the futility which overtook the discussion would have been avoided.

Here are living questions which demand research, statesmanship and public understanding. The announced program of the Federal council gave the delegates and the public the right to expect that such issues would be confronted at Rochester in candid and revealing discussion. But they never even emerged. The real reason for their

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failure to emerge, a reason deeper than the abstract character of their presentation by the program makers, is found in the personnel of the delegate body itself. It is vain to expect a body of delegates containing an overwhelming preponderance of men and women employed by the denominations—bishops, board secretaries, college presidents, theological professors—to face such questions. They are already too deeply and humanly implicated in the denominational system to be either able or willing to consider the transfer of any important denominational functions to an organism representing all the churches. By this we do not mean to reflect invidiously upon the personnel of the Federal council. Bishops, board secretaries, and the rest are no different from laymen and pastors—and editors.

But the irony of every movement for an advance toward church unity is that it finally heads up at a gathering composed of those whose point of view and personal stake is predominantly favorable to the existing denominational system. One only needed to survey the familiar faces of the delegates at Rochester to take in the utter hopelessness of getting anywhere with a discussion of the present state of Christian organization as a whole. An increasingly complex and mutually interdependent secretariat of religion is weaving itself thread by thread over and through our denominational scheme of things. Inevitably it exercises repressive control upon the yearning of the churches for closer and more vital comradeship in Christian work, keeping alive a system of which the non-professional churchman is rapidly growing weary, and whose impotence is more manifest with each passing year.

Perhaps the next practical undertaking in the direction of Christian unity should be for a group of churchmen who are not denominationally employed to call a conference of representatives of the rank and file of the churches to consider the question which the Federal council failed to touch at Rochester.

To complete the picture it should be added that the council provided for the appointment of a committee.

Whither America?

IT WAS with no conventional survey of the achievements of the past half century but rather a composite picture of the possibilities of the future of America, and of mankind, constituting perhaps the most remarkable issue of a daily paper ever published in the United States, that the St. Louis Post-Dispatch celebrated its fiftieth anniversary. The spirit of Joseph Pulitzer, who began his journalistic career by purchasing the moribund Dispatch on December 10, 1878, must still survive in a paper which can accomplish the astonishing feat of publishing a single edition containing long special articles by the President of the United States, Bertrand Russell, H. G. Wells, Maxim Gorky, J. B. S. Haldane, Count Keyserling, James Harvey Robinson, Benedetto Croce, Dean Inge, Sir Philip Gibbs, Michael Pupin, and a dozen others who are fit associates for such distinguished company. One must first of all congratulate the Post-Dispatch upon its honorable tradition of journalistic service and upon its present achievement.

But it is still more significant to note the answer to the question, "Whither mankind?" to which most of these eminent scholars apply themselves with reference to the fields of their respective competency. That the moral and cultural as well as the material progress of the future must result from a more thorough application of scientific method to the phenomena of human nature is the thesis of Haldane's contribution and the implication of many of the others. We must learn to "control our own and one another's actions as we are learning to control nature. . . . It is foolish to think that the outlook which has already revolutionized industry, agriculture, war and medicine will prove useless when applied to the family, the nation, or the human race." Thus Haldane. Thus also, in effect, Robinson, who warns against over-valuation of inherited ideas and believes that the new knowledge relevant to human welfare which the next half century will add will surpass the total accumulations of the past ten thousand years. The development of satisfactory personalities, the science of social relationships, and the practice of morality, which includes both of these—all alike depend upon the utilization of the scientific point of view which aims to view all phenomena impartially and to consider actions and events in the light of their observable and measurable consequences.

Yet a momentary admission of the inadequacy of science as the sole arbiter of our destinies creeps in with Haldane's statement that science cannot determine what is right and wrong, and should not try to. "It can work out the consequences of various actions, but it cannot pass judgment on them." Science at the utmost, that is to say, can tell what will happen, or can help to make it happen, but cannot tell whether it is humanly desirable that it should happen. That very impartiality which is the condition of its correct functioning disqualifies it from attempting to evaluate its own results or the materials with which it deals. It is like a good clock which must calmly and truthfully tell the time, without favor or prejudice, neither hastening the hour of a festival nor deferring the hour of an execution. This is no slur upon science, any more than it is upon clocks. It is a recognition of limitations. But the limitation of science is one of functions rather than one of fields. Its applications must be indefinitely extended into the areas of conduct, education, government, and the other forms of behavior, but always with reference to some other method of determining what are the desirable objectives for humanity as a whole.

For example, that highly competent scientist, Mr. Bertrand Russell, urges that education must deal largely with the emotional life. The quality of the emotions induced is partly a matter of health and other scientifically controllable physical conditions. The determination of the objects to which emotions are to be attached is a matter of "conditioning." "One of the characteristics of the scientific method is that it is quantitative and aims at discovering the just balance of different ingredients required to produce a good result, whereas pre-scientific methods consider some things good and some bad without regard to quantity." But for the decision as to what is a "good result," recourse must be had to a judgment whose criteria lie outside of the field of science.

Several of the writers testify to the inadequacy of a mechanistic view of the world and of any program of action based upon that conception. Hans Driesch, a representative of vitalistic biology, stresses the passing of the materialistic view which was popular in the last half of the nineteenth century. "There is hardly one European biologist at present who looks upon mechanism as a well established doctrine in the realm of organic life." Explaining the facts of life in terms of physics and chemistry is passé. The "world is full of something spiritual"—and it has a plan. Benedetto Croce, himself a skeptic and regarded in Italy, officially at least, as a somewhat dangerous radical, refutes the materialistic view of the problem of metaphysics and the economic view of history.

Out of this repudiation of mechanism naturally flows a reaffirmation of the principle of freedom and of the right and duty of the individual to resist standardization and the tyranny of the machinery of society. Democracy itself may be a machine as ruthless as a mechanistic universe could be. "Democracy is no longer a word to conjure with in Europe," says Dean Inge. "We have seen the fetish at too close quarters, and we are not disposed to burn any more incense before it. . . . The mystical apotheosis of the General Will has let loose a torrent of nonsense about the infallible voice of the people, which is beginning to nauseate almost everybody." And this is not because the dean favors the tyranny of the few over the many, but because he fears the tyranny of the many over the individual, the crushing out of variants, the control of the personal life by public opinion, and the dreary cultural concomitants of mass production. "There will be a rising against inquisitorial puritanism, as there always is when the saints make themselves a general nuisance. We want a new reformation on the lines of Erasmus, not of Luther and Calvin. It will be neither fundamentalist nor modernist, but it will rest on mysticism, which means the practice of the presence of God, and on rationalism, which means confidence in science."

Setting aside Dean Inge's obvious inclusion of prohibition under the head of inquisitorial puritanism, his plea for the liberty of the individual is wholesome and heartening, but not more so than that which comes from the pens of Maxim Gorky and Count Keyserling. For Gorky, the fundamental necessity is that man should stand in amazement and awe when he contemplates himself rather than when he observes the work of his hands. "A man means immeasurably more than what he considers himself to be. I think it would be very wholesome to look upon life pessimistically, but to treat man with every possible optimism. Life is still, for the time being, the unsuccessful work of magnificent artists. At the beginning of the nineteenth century it was said: 'A state is constructed in order to bridle the self-will of men and cut short the insolent vagaries of their reason.' Then, ten years ago, a new form of government sprang up in Russia and its aim, as I understand it, is to give full freedom to the creative forces of the whole mass of the people. . . . It is through the mad audacity of man, the force of his imagination and intuition, that have been realized all the things that did not exist upon earth, the miracles of science, the magic of art. And through the same audacity of imagination and intuition, through obstinate work, we

will realize in the future all that does not yet exist, if one wishes it well enough. Man has proved a thousand times that he can be what he chooses to be."

With less of rhapsody, and with more specific reference to the right of the individual than even Gorky could well apply to the Russian experiment, Keyserling makes his plea for nonconformity. America is at present living on the ideals of the eighteenth century and, by the aid of the tools of the twentieth, it has made them work marvelously well. But progress is checked by fear of public opinion, which is the evil fruit of democracy. "If America is to progress, more courage is wanted in each individual case. All depends on the nonconforming individual. America's most urgent need is to discard all conformist ideals. The whole value of life really depends on the amount of freedom it expresses."

The most interesting of these estimates of the condition and prospects of America are from European sources. No one of them rests upon either hostility or ignorance. Taken together they express clearly—what we already knew—that Europe no longer views us with that mingling of condescension, admiration and optimism with which one regards a promising child. These observers pay us the compliment of frank criticism, stern admonition and reserved judgment as to our future success. Whither America? they were asked. We do not know, they answer, but the only way to a worthy future, for America or any other country, lies through a more complete application of science to the facts of life, less reliance upon mass production and mass opinion, less reliance upon the magic of democracy conceived as universal suffrage and the dominance of the average man, and more courage on the part of the individual to be himself.

The Benefits of Travel

A Parable of Safed the Sage

THREE SPOKE unto me a lady, saying, Dost thou not think that Travel hath a Broadening Effect upon those who Travel?

And I said, I am reminded of a Poem by Mother Goose, which runneth on this wise:

Pussy cat, Pussy cat, where hast thou been? I've been to London to see the Queen. Pussy cat, Pussy cat, what didst thou there? I frightened a Little Mouse under a Chair.

And the lady said, I am familiar with that Poem, but I was speaking of the Broadening Influences of Travel.

And I said, Pussy cat was a Traveler. She went to London. And while the Poetess doth not state in Miles or Kilometers how far a Journey it was, we are left to infer that it was Some Trip.

And the lady said, But what hath that to do with what we are discussing?

And I said, The Cat went to see the Queen, and for aught I know she may have seen the Queen. But all that the Cat thought worth recording was her Adventure with the Mouse. And there were Mice nearer home. But there were no Queens any nearer than London.

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And she said, I still am not entirely clear what thou art endeavouring to teach by this Parable.

And I said, As a Cat that goeth to London to behold the Queen, and returneth to describe a Mouse under a Chair, so are many of those who Travel. The Queen perchance is out of town, or she passeth through another Street and cometh not where the Cat may behold her. But the chances are that the Queen cometh and the Cat is so interested in the Mouse that she straightway forgetteth about the Queen, and returneth home with nothing more important to tell about than the Mouse.

And I said, My friend Thoreau did not travel, for he said he had not as yet seen half that was to be seen dwelling in Concord; but other men in Concord have traveled afar and seen little or nothing.

And she said, I had not thus thought of it.

And I said, The Consul of the United States at Gibraltar

told me that Commodore Vanderbilt saw nothing at Gibraltar save that he watched the labourers who were Coal-ing his Yacht, and he beheld every basket of coal, but never saw the Rock. And he said that General Grant when he was there did not see much more and was chiefly interested in wondering how soon the boat would sail. Neither of them beheld Gibraltar.

And I said, It is so with those who travel through this Journey of Life. Some of them make the Long Journey, loudly proclaiming that they are soon to behold the Queen, but the biggest thing they ever see is a Mouse.

And she said, A mouse is a thing I would travel some distance to get away from.

And I said, My friend Aesop told of a time when a Mountain was in Labour and it brought forth a Ridiculous Mouse. So are many who think they travel, but who merely go somewhere and come back.

VERSE

Another Wise Man

I HAVE seen tapers burning through the night
Like Christmas candles winking in a fir;
I have beheld a far star's nervous light
Swung like a beacon for some wanderer;
I have oft traced the Dipper's silver guide
Directing to the lodestar of the north
That quivered in Sargasso's weedy tide
When all the thousand dancers twinkled forth:
I also trudged to sleepy Bethlehem,
Lured by a child's potentialities,
Although I gave no gold or diadem:
Now I who crossed the seven emerald seas,
Have found a gleam not starred on any chart
Which cheers the darkened chamber of my heart.

HARRY ELMORE HURD.

Testimony

The loss of illusion, in vulgar souls,
creates only a bitter egotism.—Sabatier.

A SIMPLE follower of St. Francis I,
Who saw him part the kernel from the husk.
I've watched it come—the vision's ecstasy—
Dawn, flood noon then fade to quiet dusk.
There lacked not those among us who should dare
To deprecate such states of mind as these;
But I, who loved him, would this witness bear—
He never clutched at unrealities.
He let the cleansing winds blow mists away—
The earth was greener for their having been.
Only in vulgar souls of torpid clay
Does passing of illusion come to mean
Mere misanthropic bitterness and rue.
I saw!—in him new Life was residue.

STELLA FISHER BURGESS.

The Careless Gods

ON what slight boughs the careless gods have hung,
In twilight gardens of Hesperides,
Their golden fruit, provoking every breeze
To snatch the wealth so delicately swung.
How reckless of their ventures have they flung
To some frail messenger a priceless gage,
Imperiling the future's heritage
Of minstrelsy, ere yet its harps were strung.

So to a blind old man was given the tale
Of Beauty, thrusting, like a flower-decked spear,
Its barbed enchantment through the hearts of men;
So Valor's ardor to possess the Grail,
And the swift ruinous love of Guinevere,
Are bounden to a scribbling cleric's pen.

EDITH RICHMOND BLANCHARD.

Good News

LET me be done for good and all with news
Of a mad world proclaimed on every side
By orators who thunder and deride
And bitter preachers shrieking: "I accuse!"
And cynic quipsters scribbling to amuse—
Fierce wee colossi on mole-hills astride.
Where is the unreal world which they abuse?
What means the torrent of their wordy pride?

For there are folk in darkened city rooms,
Meek souls, in whom bright loving kindness blooms;
And there are folk on lonely toilsome farms,
Kind souls, who live and die without alarms;
In them th' eternal Gospel speaks again,
And angels sing: Peace and goodwill to men.

TERTIUS VAN DYKE.

For We Saw His Star

By Joseph Fort Newton

EVEN in fairyland no one ever heard such a story as Christmas tells. It must be true, because no one could have imagined it. Beside this tale, every romance in the world is tedious and tame, and the record is as amazing as the history: the perfect art of the story fits the perfect poetry of the fact. Only an ultimate art, nobly artless, is equal to such audacity of insight and a truth so fantastic. If, as Keats tells us, beauty is truth, and truth beauty, no other evidence of its authenticity is needed. It is beyond human invention; only God could have dreamed it.

I.

What a story—as incredible as it is ineffable—telling how, in a tiny town, in a stall in a stable, under a singing sky, at “the end of the way of a wandering star,” God was born a Babe, bringing a new pity and joy into the life of man, dividing time into before and after! Once aloft and aloof, cloud-robed and shrouded in awe, God drew near, striving to enter our fleeting life, trying all doors, and finally making himself small as a little child and lying down on the doorstep of the world, until the world, moved by the cry of a Babe, opened the door that has been barred to threats and thunders, and took the Child in. Was any story ever more fantastic, at once more impossible and more enchanting!

It is unthinkable, say the wise—knowing not what they say—because the Infinite One who inhabits eternity cannot take the form of man. But God is not truly great unless he can reveal himself in little things, in a cozy room and a hearth-side, in the love of the home and the family. If he is too high to be lowly, he is too small to be God. Love is lost in immensities; it comes in simple, gentle ways, and that is why, on Christmas, religion is so homey and full of caresses, showing how we are “caught in the coil of God’s romances,” and held in his arms. Hence the joy that sets the world singing, and a haunting loveliness in the heart, warm, tender, glad. God did not come a giant to little folk; he took our tiny shape and let us hold him in our arms.

If there were no Christmas, our idea of God might be august and awful; it could never be homey and happy. A God who revealed himself only in suns and systems would remain remote; he could never be intimately near. Such words as “eternity” and “infinity” chill our spirits and make our minds reel. They tell of a God who sits in silence on the far away hills of wonder, dim and unapproachable, a dweller in the distance. But Christmas reveals a Little God, joyous and gentle, at once eternal and humble, nestling in the heart.

If, stated starkly, the story reads like a leaf out of a fairy-book, we must remember that only the thinnest of veils divides fairyland from the gospel. Alas, the veil may be as thick as a stone wall, unless we have kept something easily lost in the rough ways of the world, as a page from a well-beloved book will show. In the Journal of Amiel we meet a man sensitive, shy, smitten with the malady of thought, and often sad, albeit rich in varied insight. One entry tells of the tumult of his mind as he finished reading Schopenhauer, now so much in vogue, as if the petulant

pessimism of the philosopher had infected his spirit. It left him all awry, groping amid dim dogmas, cloudy creeds, and a wisdom that is not wise. When he asked himself, as so many ask today, “What then do I believe in?” he did not know. Then, suddenly, in the depth of his heart he felt a stir, and heard the laugh of a child:

Folly! I believe in goodness, and hope that goodness will prevail. Deep within this ironical and disappointed being of mine there is a child hidden—a frank, sad, simple creature, who believes in the ideal, in love, in holiness, and all the heavenly superstitions. A whole millennium of idyls sleep in my heart: I am a pseudo-skeptic, a pseudo-scoffer.

Ay, happy is the man deep down in whose heart the gay laugh of a child—free, trustful, joyous—makes his grim, gray philosophy foolish. It is to a hidden child in us, sleeping but never dead, that the story of Jesus makes its appeal, and that is why, when the clouds are off our souls and we are most truly ourselves, free from the pose of being wise, we know that it is true. The highest truth is never known by logic, but by love. God is an artist and does not hang his pictures in a cold, dim light. The life of God, which is beyond our ken, may be more like the heart of an unspoiled child than a king on his throne, to whom cringing men bow down. There may be nothing in the universe, even with its light-year measurements, greater than the love that forgives a penitent man and binds up a broken heart. So Jesus taught—he whose generation and affinity are with elemental and eternal things—and by following him we come at last, not to the child that once we were, but to the child we never yet have been.

II.

For, in a true sense, the urge into childhood, as it is called, is not backward but forward, not a return into an old but a growth and unfolding into a new childhood. After all, children, as some one has said, are rather symbols of youth than youth itself; they are unconsciously young. Whereas, in later life, if we be truly wise, we have the power of converting the symbol into the reality, and of being young and knowing it. As Jesus told us, unless we become, *not* little children, but *as* little children, we shall in nowise enter the kingdom of heaven. Such words should give us pause, since Jesus, whom our age is trying so hard to understand, so often insists that unless we have the child-attitude toward God and life and man, we cannot even see his kingdom, much less enter it.

Put plainly, if the words of Jesus mean anything, they mean that if we are losing—or, rather, if we have failed to attain—the spirit of the child, we are losing the gospel, or can never find it; losing it utterly, and need to be born again, as the Teacher told the grave and courteous scholar who visited him by night, if we are to regain or find it. Our scholarship, it would seem, of which we are so proud, is quite futile. Some artist ought to paint the puzzled look on the face of Nicodemus when he asked how a man, who is old, can be born again, and the sweet wonder on the

face of Jesus, who was astonished that a teacher of faith should not know what he meant.

Here, no less, is the pathos of our generation, with its bright, brittle, bitter sophistication, and the tiresome egotism of an all-analyzing self-consciousness which has brought it to the verge of spiritual paralysis and futilitarianism. It is fascinated with Jesus, haunted by him, pitying and patronizing him by turns, trying to know him but failing, finding his mind naive, childish and primitive, and his faith in a divine Father an infantile complex. Yet even those who have broken with the Christian tradition find themselves in the presence of Jesus, unable to escape him, enthralled by his personality, as if he knew a secret which our super-cleverness has missed, and without which life loses its meaning and lustre. Evermore Jesus passes by on his errand, and men follow his figure with wistful eyes, but not with their minds and feet.

Life is in little fragments, today, set under a microscope for inspection—when it is not being flung on a screen so that we may watch our heart beat, note its score, and check its response to injected stimuli. Actually, we have a race that knows itself and is so fascinated with the knowledge that it cannot stop looking at itself. There is no longer any privacy, scarcely sincerity—all is pose and posture. Jesus warned us not to do our alms or prayers to be seen of men, but, alas, that is the least of our troubles—the awful trouble is that we do everything to be seen of ourselves! Has a self-conscious self-knowledge robbed us of that wholeness and simplicity which alone makes Jesus intelligible? Has his word, "The kingdom of heaven is within you," taken up by the devil of introspection, become not a haven but a horror? Have we looked into everything and through everything so long that we now overlook the little door that leads into the land of Christmas where love is just love, and beauty is just beauty?

III.

To say it otherwise: can the sophisticated modern mind, so wise in its own estimate, so mature in its own judgment, and so emancipated, ever enter into the simplicity, the humility, the wonder and sweet wisdom of the Jesus way of thinking? Most of the elements in its make-up run exactly counter to the genius of his faith and the spirit of his life. Take the story of Tolstoi, so typical of our restless age, going without arriving, seeking without finding; a great, God-haunted soul—the man was humanity!—to whom the most terrible shadow was not death, but the meaninglessness of life. After trying everything, after going everywhere, and finding neither truth nor peace, he turned to Jesus, as all must do, sooner or later. But, alas, unable to become as a little child, like Dostoevsky—who kept, or won, the child-heart, and saw all souls as troops of little children, some with dirty faces and bedraggled frocks—Tolstoi came to Jesus not in humility, but in humiliation; and so missed a great secret. Let us not chide Tolstoi; his quest is also our quest, and happy is he who finds. There is mystery enough in life to rebuke the proud, and light enough, if we follow the gleam, to revive the spirit of the humble.

For some of us, something in the spirit of Christmas makes it plain that our cocksure sophistication is pathetically

superficial, our glittering cleverness awfully stupid, and our towering pride tragically pitiful. As one listens again to the old, immortal story, and sings carols that echo adown the ages, the scene which many think is only a fairy-dream which we have agreed to dream for a day, and then forget, seems nearer to the truth than our dim philosophies, if only because it does not seek too high for what is near by. After all, perhaps the most awful error of our smart and giddy-paced age is that we have mistaken knowledge for truth, and cleverness for wisdom, and have forgotten to distinguish between the "childish things" which St. Paul said should be put aside, and the great childlike things which abide, and to which we owe the strength and sanity of life.

IV.

By an odd freak of fact, the men in our day who are nearest to the spirit and mind of Jesus in their method and approach are men of science. Long ago Huxley said—the elder Huxley, not his descendants who show us in an exquisite art the humor, irony and pathos of futility—that the words of Jesus, "Except ye become as a little child," are the most perfect description of the spirit of science in its search for reality. If a man would know the truth, Jesus said, he must sit down before fact as a child, eager, humble, teachable, rich in wonder and pure in heart; and such a spirit is no less the secret of finding the truth of faith. And it is the glory of Christmas that it makes known a truth which can never be uttered, but can only be incarnated and acted.

To the man of science, to say it once more, the simplicity and wonder of a childlike faith is no difficulty; it is his habit of mind and heart. Nor is he averse to imagery as an aid, since his world-view is far remote from that of the rationalist, with its neat logical perfection, and he must be content with imperfect symbols of truth, if that is the only alternative available. For example, the Rutherford-Bohr atom is an inherently impossible entity; but every physicist believes in it as the best picture, so far devised, of ultimate facts. The only alternative is to feign contentment with a mass of dynamical equations, which mean little and suggest nothing in the absence of the mental image of the atom.

In other words, as a man of science has to content himself with conceptions which are consciously symbolic, inadequate and lacking even in consistency, so a religious man is justified in adopting a childlike faith, unless some more perfect knowledge is available to him. And if, in exchange for such a faith, he is offered the commonplaces of thought, or high-flown metaphysics, or dull dogma decked out in fine phrases, a sound instinct will justify him in rejecting it, trusting a deeper prompting, and knowing that the time when he need no longer "see in a glass, darkly," has not yet arrived. Nor may he hope to find an imagery of reality at once more intimate and august than the Christmas picture, with the brooding beauty of Mother and Child, and the white star of the ideal of the sky.

For, unless our race is love-lifted and star-led, what hope have we that war will ever end, and the slum be cleansed, and mankind attain to a collective life that is just and merciful and full of joy? There is no valid fact against a great-spirited cooperation of nations and races but this, that we have a childish fear and lack a happy, childlike

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faith in the impossible things, which are alone worth the doing. Like the boys and girls in the market-place, whom Jesus watched at play, envy, spite, greed, petty pride, and, above all, jealousy—these are the real obstacles to those brave large reconstructions, those daring brotherly feats of generosity that will yet turn human life—of which our lives are tiny parts—into a glad, gracious and triumphant fraternity all around this sunlit earth.

Ages ago Julian of Norwich, whose name is still as fair and as fragrant as a blackthorn against a sky of vivid blue.

and as tender as mother love and child trust, wrote this line: "To me was shown no higher stature than childhood"; and all the great mystics agree with her vision. They know what Jesus meant when he said: "Whosoever shall receive a little child in my name, receiveth me; and whosoever shall receive me, receiveth him that sent me." George MacDonald, who was half a child and half an angel, tried in his *Unspoken Sermons* to expound that text, and failed—inevitably so, because it is a white truth which human words discolor!

Hollywood Opens Its Bible

By Karl Sumner Knopf

"IT'S A FROST," fumed the tired tourist as he alighted from the sightseeing bus, sans money and sin. He had paid one dollar to "do" Hollywood and the only blush on his manly cheek was that caused by a day under the southern California sun.

The professor was not on the bus. He stood at the street corner and overheard the remarks of this typical party of thrill hunters. He had known Hollywood when it was the center of the winter tomato industry. He had tramped the hills and picked holly where movie stars now own estates. He had been offered a whole canyon and mountain side for eight hundred dollars and contemplated bringing a new bride to pioneer it with him—only the eight hundred was lacking. The same spot is now seventy-five seconds from the heart of Hollywood, with a front foot valuation that no college professor can contemplate with sanity.

HOLLYWOOD IS HUMAN

It takes only months, not years, to change Hollywood. From the window of my classroom I have been able to glimpse a sea of white stucco slowly surge back through canyon fjords. Daily new auto trails zigzag up purple cliffs from frothing sea to flecks of stucco spume flung high upon the ridges to the north. There is money here, beyond the dreams of Midas. There is fame, and beauty, and sin, and heartbreak—for Hollywood is human.

It is a part of academic tradition for the teacher to seek both sides of a question. The professor is favored by associating with one generation while being of another. He knows the intimate secrets of naughty youth as fond parents cannot. He can study evil and call it research; associate with virtue and call it society. With the best or worst he mingles unafraid. His alibi is perfect. Scandal finds no purchase.

I suspected that Hollywood was something more than the lurid vacuity pictured by the uninitiated. I knew that a noisy minority could make front page copy while hundreds of industrious citizens quietly pursued their daily tasks. But only from my vantage point in a great southern California university have I come to know modern Hollywood as I knew the little foothill town of years ago.

There are women in Hollywood, good women, mothers of children and makers of homes. The Women's club of

Hollywood represents a true cross-section of the community. Wives of famous movie directors, other film folk, women of the professions, women with money, women without, wives of clergymen, young women, old women, every aspect of the sex is represented. Into such a group I came, a comparatively new addition to the university faculty, trained in the general field of archeology, orientalia, biblical history and literature. These women of Hollywood sought someone to aid them in studying without creed or dogma the great Book of Books. In this region where every brand of religious thought is represented it was both surprising and refreshing to find the keenest intellects of the film capital uniting in an honest search for basic truth and beauty. Hollywood womanhood was desirous of knowing more about the Bible.

In the class room I have academic freedom. Discussion is invited and disagreement with the professor is not a prelude to riot or resignation. But to stand before this body of women, Catholic and Protestant, Jew and Gentile, and bring the beauty and truths of the Bible to them without stirring smoldering prejudices seemed too great a contract.

BRINGING IN THE BIBLE

I was not sure but what the whole project was the plan of a few optimistic enthusiasts. My own love for the Great Book did not blind me to the fact that many people see little value in its study. Years of research had given adequate data for judgment on points of history or literary analysis, and I knew enough of the great theological controversies to judge what to avoid. The problem resolved itself into this: If the Bible could be opened to the women of Hollywood in such a way that they could get the thrill of historical crises, the vision of great thinkers, the beauty of majestic diction, it might put the Bible into some usable form and beyond that each one could build her own creed to suit herself.

With all this in mind, the first series was worked out. Since the audience was composed of women, there seemed no better place to begin than with the Tekoan shepherd who at Bethel in 750 B. C. pleaded with the womanhood of Samaria to assume its patriotic burden and, forgetting self-indulgence, set a higher moral standard for the nation.

When at last the lecture hour came, creedal bias faded like magic in the sheer enjoyment of Amos's scorching "Hear this word, ye 'paroth ha-bashan.'" "Bashan" was translated in its basic meaning of sleek, oily, or fat. 'Paroth' was likewise enlivened by its connotation of emptiness or vacuity, as well as its general use to designate the wild asses of Palestine. Hollywood knows little Hebrew, but understands English. The womanhood of Hollywood liked Amos's rugged invective.

ECCLESIASTES AND THE MOVIES

Safely over that lecture, the next moved in a different field. Dabbling in philosophy and psychology is a perennial privilege in clubdom. A philosophical book might be intriguing. But in Hollywood to chant "Vanity of vanities; all is vanity," might seem high treason against home products. However, the author of Ecclesiastes said 'hebel,' which means change or flux. "All is change." Two hours with Hollywood show-windows establishes that. More than one woman in my audience had asked just what is worth while in a life of restless activity. "One should rejoice in his work; that is his inalienable right." As long as there is conscious existence in this world or the next the joy of creative effort cannot be erased. This is not a psychological anesthetic, but a bit of biblical philosophy that any woman can mull over with profit. It struck fire in Hollywood.

Some of these women knew of a little book in the Bible titled "Nahum." They had seen it in the index! Possibly a few wondered whether the prophet really did expiate on the terrors of modern transportation, as sometimes taught. Whatever their ideas, here was a suggestive field, for Nahum was one of the world's greatest masters of lyric structure. His wielding of the measured cadence of Hebrew verse is so astute that the march of armies, gallop of horses, clash of weapons and wail of captives are all incorporated in the rhythmic flow of language. Even in a strange tongue one catches the spirit.

POETRY RATHER THAN THEOLOGY

Club women as a whole appreciate literature. Could we lose theology in the glow of poetry? In a few bold strokes was painted the picture of falling Nineveh, mistress of the world for five hundred years, vampire of the orient, ruthless militarist. Then came Nahum's indictment of her cruel policy and finally from the Hebrew Bible in measured four-beat line we read the stark description of the desperate fighting within the walls:

Hark! The whip and rumbling wheel,
Galloping horse and swaying car,
Charging horseman and flashing sword,
Glittering spear and wounded horde,
Piles of slain, no end of dead,
They stumble upon their corpses dread.

"I shall read it before I go to bed tonight,"—I had found a Hollywood that would read its Bible.

"I never knew there was anything like that in the book,"—I had found a Hollywood that, like thousands of other sincere folk, does not know, so a great spiritual heritage is unappreciated, or garbled, or neglected.

Month by month the studies continued, each time with added numbers and interest. There was not a controversial moment. This was not the Hollywood of popular imagination. Neither was it a drab Hollywood. It was just Hollywood as I have found it, normal, highly intelligent, tolerant, and desirous of finding the best in thought and life.

Another year found the same group of women again planning a season of such studies. Meanwhile a nucleus of Hollywood business men had arranged to meet in the club house for similar work. They ran three series in succession, on the Bible, religion, and philosophy. Here were the men who make and run Hollywood. Here were some from the movie lot. Plain, intelligent, busy American men of Hollywood were seeking some of life's permanent values.

A CONTINUING INTEREST

For five years the work has gone on and the end is not yet. The current year found a larger group than ever assembled for further study. The problems set would be a challenge to any teacher. The first one was, "Can we earn a living with the Bible?" Earning a living is always interesting even if coupon clipping be the daily stunt. If business is business can the Bible be business-like?

The little Jew of Tarsus who was finally won over to the Galilean carpenter's way of life was a super-organizer and a prolific writer of letters. He was so practical that it hurt. Many Hollywood women had read Paul, but his torrential tumbling Greek translated into English can ensnare more than one diligent searcher for truth. Paul wrote in "koine" or market place Greek. Hollywood understands market place English, so we tried the experiment of reading the old letters in a familiar phraseology. Suddenly there flashed out modern, practical, highly efficient principles of present-day industry.

"Warn the idlers." "Work as we directed." Production is the key to western progress. "Be a producer" is the edict of all groups, radical or conservative. It was a poisonous idea to patrician Rome, but music to American Hollywood.

EARNING A LIVING WITH THE BIBLE

"Cheer the downhearted." It took two thousand years to break out the walls, let in light and air, shorten hours, clean premises, install safety devices and make a happier work-a-day world. And it pays dividends! It works spiritually and economically. Prophets and profits are not necessarily enemies.

"Keep hold of the weak; be patient with everybody." Hiring and firing is no longer the task and art of the factory manager. Labor turnover is expensive. Efficiency engineers use Paul's practical application of the gospel of good will. They get the square pegs out of round holes. They fit jobs and men. Every Hollywood casting director is a master of the same patient craft. The Bible is economically sound.

This one Thessalonian letter has enough spiritual and social voltage to turn the wheels of American industry. Hollywood women are interested in any American problem. They have little time for Pauline theology, but find

Paul's common sense a welcome revelation. The whole series has been an index of caliber. "Can we think according to the Bible?" "Can we educate by the Bible?" "Can we govern by the Bible?" "Can we play with the Bible?" "Can we advance beyond the Bible?" And all this is going on in filmland!

These women of Hollywood evidently are determined to find some way of putting the Great Book into everyday life. Their good sense insulates the discussions from the

destructive voltage of theological lightning or sectarian short circuits. I have not found Hollywood any more nor any less religious than an average American city. Saints and sinners are there, but certainly there is a leaven of sanity and spirituality that finds little front page publicity. This may be news to the multitudes who vibrate with Freudian thrills at every issue of tawdry magazines, but it is Hollywood as I have found it—a community worthy of a great nation and a great industry.

The Missionary Revolution

By Robert E. Lewis

THE FOREIGN MISSION ENTERPRISE has entered upon the most amazing period of all its history—a revolution in fact—affecting its domestication, motivation and control.

It is true to say that of all the enterprises of the American church, foreign missions have captured and held the imagination as no other. Excepting the personnel of the church which is resident in America itself, the foreign field has "called" a larger number of qualified persons. More church money is spent annually upon the work conducted overseas than upon any other organized outreach of the church. The appeal of this enterprise has the greatest money-raising quality of all. Much of the giving for home missions is carried along upon the wave of the foreign appeal. To prevent the home treasuries from being slighted, denominations now stipulate that the gifts of the people for benevolence shall be distributed in some exact proportion between home and foreign causes, notwithstanding the fact that if the giving took its natural channel, the foreign service would be much the larger beneficiary. Such is its grip upon the conscience of American members of Christian churches.

AN AMERICAN MOLD

This vast enterprise was, long since, cast in a definite mold. Its essential vehicle has been American personnel. The capital expenditure of the enterprise has been mostly American rather than national, and even the operating expenses. The personnel provided for the enterprise by the nationals is, to a large extent, housed and paid by American money as compared to local.*

If the enterprise simply settles down upon the age-long tradition that its expenses and leadership are to be provided largely from such countries as America, it will be infinitely delayed in assuming the power and prerogative which is essential to its success. Standards, organization, tests, creeds, management, have for a hundred years been pre-

dominantly American and European rather than Japanese, Chinese, or Indian.

I have before me a letter from Allahabad in which a graduate of Lucknow university in a single sentence unconsciously tells the whole story: "My parents are employed in the Methodist Episcopal mission which is run and financed by your country, as you know." The words "employed," "mission," "run," "financed," "by" "your country," are all significant. They tell the whole story, and he says, "as you know." Everybody knows. His is not a misconception. It is naive. It is a simple, condensed and non-critical statement of a general condition. In fact, until recently American Christian life has been immensely proud of its ability to manage and finance, employ and house this vast enterprise overseas.

It is vast. It is challenging. It is worth vastly more than it has cost, but it is now in the midst of stupendous changes. If we act a wise part, the future will be heartening.

When Woodrow Wilson proclaimed his thesis about the self-determination of peoples, he laid a foundation for revolution in religious enterprises as well as in political. No people can be self-determinative unless spiritually independent. Eclectic in learning, but in control free.

SELF-DETERMINATION

The American public would be startled and heartened did it understand the extent of the changes which are in progress. Timid directors here and there think these matters are only for the confidential attention of boards and policy-forming committees. There are a few ecclesiastics who even go so far as to resent bitterly the trend of the new school of overseas service. But wise administrators realize what an asset to them is the new frame of mind of the orient, to the great cause to which they are devoted.

Almost overnight the Chinese revolution has made devotion a pressing emergency. Accentuated by the Japanese precedent, by Indian patriotism and Turkish nationalism, the best minds of the mission field are now concentrated upon the solution of these questions. Changes are in progress over wide areas, and constitute the most heartening news American Christians have ever received from their overseas workers, in spite of the reports here and there of American irreconcilables.

*The International Missionary council can furnish no analysis of the disbursements of foreign missionary boards for the support of American personnel, as distinguished from that spent for the support of the personnel of nationals. It is recognized that such figures are essential, along with others, in order to get an idea of the progress of devolution and the problems of self-support. But no one has compiled or studied them.

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America needs to join with its nationals abroad for the restudy of the whole enterprise and should immediately furnish the best engineering service which can be assembled. A Christian World Service Bureau of Standards would increase the productivity of plan, the training and use of personnel, the distribution of services, the training and trusting of nationals, the elimination of needless variations, the consolidation of non-productive work, the specialization of persons, the restudy of purchasing and health, the furlough made more profitable for professional training, the financial implications of federation and union, the utilization of the non-fit, the partially qualified, the hopelessly backward, the poor team-worker, or his elimination, and the liberation of the highly qualified and competent. A suitable engineering service would be likely to save in these categories greatly more than it costs.

A BUREAU OF STANDARDS

It would deal with the following great questions, and no doubt others:

1. *The theory of missions:* Under what conditions may the people of a self-respecting nation continue to enjoy and cooperate in our "foreign" missionary effort? What changes in terms to express the new motive and type of our service to be rendered abroad? What self-effacement? What relinquishment of authority? What does self-determination mean when applied to this realm and these matters? Renunciation of control by the American denominations and the development of national leadership.

2. *The theory of devolution:* The rapid training, promotion and trusting of nationals. An adequate plan adopted by each nation whereby Americans may function as consultants, cooperators, advisers, pioneers, rather than as managers, directors, presidents, financiers. How to absorb "the mission" in the larger national body, reduce its too conspicuous prerogatives, and make it an inside rather than a semi-outside or actually independent body. There are many inspiring examples.

3. *The building program:* How to build and rebuild, so as to promote the financial independence from America of Christian institutions abroad; salaries of nationals and current operating expenses borne by them. This is larger than the building program but includes it, and partly depends upon it.

KEEPING DENOMINATIONS AT HOME

4. *Theory of occupation:* How to divide, allocate, restrict, release, coordinate territory and persons between the standard or federated, branches of the Christian faith abroad.

5. *Denominations:* How to limit American denominations to American shores so that denominational control and organization will not extend overseas; the immediate unification or federation of the work abroad, and the elimination or segregation of those who will not. To make it easier for other peoples to have full self-expression in finding and interpreting God.

6. *Staffing:* The constant process of modernizing the mature American working force so that able teachers, doctors, clergymen and social workers will not only be abreast of the times, but only such will be retained as have acknowl-

edged qualifications for leadership on the new lines among nationals abroad.

7. *Standardization:* How to stave off the wildcatters, the persons whose only qualification is zeal, and the odd brands of religionists who infest these fields and discredit both intelligence and cooperation. How to give the qualified, the socially-minded, spiritually devoted, professionally-trained workers adequate specialization.

8. *Identification:* The release of the American worker from reliance upon his government; the incorporation of himself completely with the community and nation to which he goes.

These are among the supreme problems with which the American abroad is himself wrestling, upon which depend the future place and usefulness of his cause. Self-survey should bring us the proper answer to these problems, providing America agrees upon the essentials to their restudy and furnishes a qualified engineering service. The very time for which Christendom had been praying has arrived. But as Burke said, oftentimes those who look most eagerly for revolution are the first to be offended, when it arrives, by the severity of its aspect.

Respectable Lawlessness

By Robert Whitaker

THE OPPOSITION of the churches, in so far as they participated in the recent campaign, was not to any system of dogma, nor to this or that man; it was opposition to a body of respectable lawlessness which was seeking by subterfuge to entrench itself in the consciousness of the people as irrepressible, and wanted larger opportunity to subordinate law to its own purposes. Likewise the rising protest of the churches against war is an effort to dethrone lawlessness in high places, and insist that respectable people shall have regard to the order which they boast is their title to public esteem. War is lawlessness, not of and by and for the disreputable whom we commonly call criminal, but of and by and for the respectable who will not admit how prone they are to violence when it suits them so to be. The churches are here asking again—though not with anything like the unanimity and enthusiasm with which they have responded to the challenge of liquor lawlessness—for the exaltation of rational and moral order as against the respectable lawlessness which popular hysteria justifies in time of war.

LAWLESSNESS IN THE CLASS WAR

How widespread respectable lawlessness is the two items indicated do not by any means make plain. Not less serious as a specification in the indictment is the lawlessness which prevails, particularly here in the United States, in what has come to be widely described as "industrial war," or, more generically, as "the class struggle." Armistice day, it may be well for us to reflect, is not only a very much mis-observed celebration of our dubious appeal to war against Germany, but it is an altogether ignored anniversary of one of the most flagrant exhibitions of class violence and high-brow lawlessness which the United States has ever given,

the execution of the Chicago anarchists on Friday, November 11, 1887. When the surviving anarchists of that unjustly convicted group were released from their long imprisonment by Governor Altgeld on June 26, 1893, the uproar of condemnation which overwhelmed the governor and drove him from public life was not because he had released these men, but because in his pardon message he had vindicated them, and held up to public shame the lawlessness of respectable America which had sent their comrades to the gallows and held these men for years behind the bars.

IMPRISONED I. W. W.'S

The lawlessness which Governor Altgeld rebuked at such cost of respectable wrath against himself has not passed from American life, nor is there any indication that it is present in a diminishing rate. The Sacco-Vanzetti case is too recent in our remembrance to allow us to comfort ourselves with the delusion that lawlessness of this kind is without standing in the highest quarters of the land. When so conservative a journal as the *Outlook* sets before the people the recently uncovered evidence of the irreparable wrong done Vanzetti and, more indirectly, his mate in the famous tragedy, this revelation is met with such sang froid by the governor of Massachusetts, and such unconcern by the people generally, as to show how indifferent to good order the majority of respectable folks are so long as the order is sufficient to their immediate ends.

Here on the Pacific coast we have at the present time two outstanding exhibits of the willingness of respectable people generally, including the church people almost unanimously, to consent to lawlessness as long as it is approved in high places and does not actively interfere with their own programs. Members of I. W. W. are held in prison at Walla Walla, Washington, for acting in defense of their own property and lives in a manner which, whether or not morally approved by pacifists, was certainly within their legal rights as defined in every civilized state, and within the limits of the doctrine of self-defense held by the vast majority of all classes. They are kept there year after year, not because they were lawless, but because the society which tried them and which still holds them in jail applies to them a law which it would not accept for itself. After many years of waiting, one body of Christians has awakened sufficiently to the facts in this case to appoint a committee of investigation, but it is by no means certain that this committee is to have the cooperation or even the approval of the body of Christian people in the state of Washington.

MOONEY AND BILLINGS

The wrong is much worse in the case of Mooney and Billings in California. So conservative and entirely respectable a journal as the *Des Moines Register*, the great Iowa daily, gave utterance recently to what is the common opinion of all who have diligently inquired into the facts as regards these two men, unjustly held in jail now for a dozen years: "There is no longer any doubt of Mooney's innocence. The judge, the jury, and the prosecutor have all joined in petitioning for a pardon. One of the strangest things in the world is the continued imprisonment of Mooney when it is known he is innocent. Mooney is a

rallying point for those who insist upon the oppressive nature of our institutions and laws. If he is released the confession of error will do no harm; if he is continued in prison now it will mean stiff-necked insistence upon wrong. If he dies there—then he will be a martyr."

It is the reasonable contention of those who are themselves protestants against our present social order that the Centralia men are as truly "class-war victims" as are Mooney and Billings. But waiving that issue, as provocative of vigorous dissent in other circles, it is to be noted that in the case of Mooney and Billings there is no extra-legal self-defense to be charged against them. So far as the thing charged against them is concerned, or any other formal indictment of lawlessness upon their part, they are wholly innocent.

I have been cognizant of the case from the beginning. If I remember correctly, I was a speaker in the first public meeting of protest held on their behalf. Recently I spent an hour with Mooney at San Quentin in intimate conversation, and a like period with Billings at Represa. It is no news to me that they are innocent. Nor is it news that men in high position have so adjudged them for years in practically every instance where anything like a fair and open-minded investigation was made. I do not know of a case to the contrary. On the other hand, I do know of a prominent commercial leader in California, an active churchman, who voiced years ago in a conversation with me what is the more or less openly acknowledged position of the men who are mainly responsible for the continued imprisonment of these two men. "Oh," he said, "it is not a matter of whether Mooney had anything to do with the Preparedness day explosion or not; he is a nuisance, we have him where we want him, and we are going to keep him there."

"WE HAVE HIM WHERE WE WANT HIM"

If this is not the open and avowed attitude of churchmen generally in California, and throughout America, nevertheless their indifference to this injustice, and the mildness of the protests which rare individuals among them have voiced on occasion when pressed to speak out on behalf of these two American Dreyfuses, is terrible evidence of the small regard which the churches as yet have for decency and moral order in the industrial struggle. The churches could put an end tomorrow to the brutal lawlessness with which the police handle industrial crises, if they would throw into the battle for law-abidingness half the energy they have exhibited against the lawlessness of the liquor traffic.

It is well known now that it was this violence of the police which produced the bomb explosion in Haymarket square, Chicago, in May, 1886. This lawlessness of the police, aided and abetted by the "better classes," was back of the Sacco-Vanzetti outrage, destined to be a scandal to America for generations to come. This it is which makes for such violence as develops when a strike is on, or the unemployed and otherwise unfortunate seek relief. The tsar's treatment of the petitioners before his Winter palace was essentially one with our present treatment of social protest in America, as the records of the American Civil Liberties union will abundantly demonstrate. And in the checking of this pseudo-legal lawlessness in these United States, with all that it involves of common menace for the

future of our country and the world, our churches have as yet a pitifully inadequate and cowardly part.

America is menaced by respectable lawlessness. The churches have played prominent and effective part in combating this when they have fought the lawlessness of the liquor traffic. They are beginning to bear a significant and not wholly unsuccessful part in withstanding the lawlessness

of war. But as to the more immediate matter of the industrial conflict, the churches generally are scandalously indifferent to any lawlessness the police and their backers may indulge in, or the class failures of the courts. Just now the Mooney-Billings case is both a challenge to the American churches and an indictment of their indifference to lawlessness bearing the badge of respectability.

The War Game in Bolivia

By John R. Scotford

THE ASSOCIATED PRESS featured a perfectly good war-scare on December 10. A dispatch from LaPaz told of a crowd of Bolivians massed before the government palace shouting, "We want war, Mr. President," while the diminutive dictator of Bolivia replied, "If war is necessary, we will all go."

This demonstration was not as spontaneous as it appears. For months the governing group of Bolivia has been carefully nursing the threat of war with Paraguay over an undefined boundary; at last the baby has developed sufficient lung power to make itself heard in the newspaper offices of the United States.

Bolivia's chief distinction is her altitude. This inland republic is the highest country of the western world. Life is difficult for the white man at such a height, while centuries of existence in the thin air of the Andean plateau have so expanded the lungs of the Indian that it is dangerous for him to go elsewhere. Indian blood prevails in Bolivia. Possibly five per cent of the population are of fairly pure European ancestry; the remainder shade off rapidly to the full-blooded Indian, who greatly outnumbers all racial strains.

RACIAL UNREST

For centuries the Bolivian Indian has been the victim of exploitation. His usual lot is that of penniless tenant. As rent for his little mud hut and meager patch of ground he is required to work from two to five days a week for the landlord, besides rendering other feudal services such as running errands and sending his women to work in the owner's kitchen without pay. To all practical purposes he is a serf on the soil.

The educational opportunities available to the Indian are microscopic in extent. The literacy rate for the entire population is somewhere around ten per cent. Instead of being enthusiastic for war, most of the people never even heard of Paraguay.

The Indians of Bolivia, unlike those of Peru, are stubborn and warlike. Repeatedly they have rebelled against intolerable conditions. Regardless of the justice of their complaints, the army is brought in at the behest of the landlord ruthlessly to shoot them down.

The small aristocracy that controls Bolivia is uneasy. They realize that the Indians are in a majority and could quickly have their way with the country if properly organized and led. The ruling class professes some concern for

the welfare of the Indian, but has no intention of surrendering to him any of its inherited power. The Bolivian land owners will sit on the lid until they are blown off.

President Hernando Siles is the nervous ruler of an uneasy land. Despite the bold speeches which have been reported in the press, he is small of stature and unimpressive in bearing. He owes his power to the large German-trained army which is the ultimate source of authority in Bolivia.

VALUE OF A FOREIGN WAR

Siles has found by experience that putting down disorder strengthens the hands of a dictator. Two "revolutions" were suppressed in 1927—but those on the inside say that these movements were inspired by the government that it might have an excuse for proclaiming martial law and sending certain obnoxious people out of the country.

For several years the Bolivian government has been cultivating its grievance against Paraguay. Probably no one knows whether President Siles is actuated by reason or by instinct in the course which he has taken. The doubtful chance of winning more of a remote tropical jungle, of which Bolivia already has an abundance, hardly seems to justify the exertion involved.

The more likely explanation is that a foreign war, or even the threat of such, will tend to perpetuate the rule and strengthen the power of the present regime. War justifies the maintenance of a large army, which is a comfort to every autocrat. It would afford a safe outlet for the militant instincts of the Indians. Much money would be spent, which would mean profit for somebody. The mass of the people would be given tasks which would divert their attention from their present misery.

If war comes, it will not be fought by the five per cent of pale faced aristocrats, but by the 95 per cent of copper colored Indians. White faces in the Bolivian army are about as numerous as black faces at West Point. War would involve the sending of thousands of Indian boys from their highland homes into a pestilential jungle where they would fall an easy prey to strange diseases. Many Indian lives would be sacrificed for the security and glory of a few white men.

The Paraguayan side of the story is equally depressing.

Another Indian republic, but occupying low land almost at the centre of the American continent, Paraguay is at last emerging from the shadow of a colossal tragedy. In

1865 the country fell into the hands of a young dictator who mistook himself for another Napoleon Bonaparte, and declared war on everyone in sight—which meant Argentina, Uruguay, and Brazil. Five years of conflict cut the population of Paraguay in two, and almost exterminated her man power. At the end of the war the masculine gender was confined to boys under twelve and men over sixty. With eight women for every man the sexual standards soon wilted.

In the wake of the war came fifty years of disorder, during which only one president completed his term of office. The prevalence of revolutions discouraged industry. Gossip has it that Tex Rickard is the only foreigner who ever succeeded in getting his profits out of the country.

SIX YEARS OF PEACE

Today Paraguay appears to have turned a corner. Peace has prevailed for six years. One president has come and gone without disorder, and another has been inaugurated in a legal manner. Two years ago the Mennonites began their migration from Canada to the interior of Paraguay, where they have been promised immunity from military service. Much is hoped from this band of twentieth century pilgrims.

All Paraguay asks of the world is to be let alone. She fears Bolivia, and in her fright may have done foolish things, but the desire for conquest is not in her heart. She has more pressing problems upon her hands than the extension of her boundaries.

The ostensible cause of the commotion is a tract of unoccupied wilderness lying between the settled portions of Bolivia and Paraguay—one of the few remaining political vacuums in the world. The character of this land is such that it would naturally belong with lowland Paraguay rather than with highland Bolivia.

If war comes, the odds will favor Paraguay. Bolivia must fight at a great distance from her base of supplies in a country to which her soldiers are unaccustomed. The scene of the trouble is in Paraguay's backyard, and jungle-fighting is a type of warfare for which she has had both training and talent.

Is the world to witness once more the folly of war? Are many to die that a few may flourish? But if this war is to be averted, it must be by moral pressure rather than by the threat of force. Neither Bolivia nor Paraguay possess any seacoast. The international policeman cannot grip them by the collar and tell them to behave. The situation calls for reason rather than intimidation.

B O O K S

The Religion of the Jungle

The Soul of the Bantu: A Sympathetic Study of the Magico-Religious Practices and Beliefs of the Bantu Tribes of Africa. By W. C. Willoughby. Doubleday, Doran and Company. \$5.00.

THIS WORK bears out the statement in the sub-title of being a sympathetic study of the Bantus, and for the purpose of preparing candidates for missionary work in Africa or contributing to the equipment of those on furlough it is admirably adapted to secure the attitude of sympathy and respect which is a prerequisite for effective work and which has so often been lacking. The book should be judged by this standard. It is addressed to and intended for the missionaries and their supporters, and there is throughout a never ceasing insistence that the Africans must be studied and understood in order to be aided.

The author has read all the important books about the Bantus and has made copious references to upwards of 125 of the important titles, besides drawing on the rich experience of twenty-five years as a missionary. There is little evidence that this experience was preceded by any adequate scientific training. The preface reveals an earnest, sincere and modest man, very eager to recommend his point of view, but with a love of truth which might accept a modification.

The title of the book, like so many titles of so many books, is hardly fair. Knowing the book trade as we do, it is easy to blame the publishers, who frequently insist that a book be given a wider title so it will sell better. The "soul of the Bantu" is hardly the subject of discussion. It is a monograph on ancestor worship in which the author insistently attempts to prove that the Bantus have a religion, that they possess a theology, and that the key to it all is the worship of ancestors. Most of what he sets down as worship would be called, by modern anthro-

pologists, magic. This the author knows and against it he argues strenuously.

Perhaps the most important criticism of the work concerns the method. It was taken over from Herbert Spencer and J. G. Frazer, and consists in assembling quotations from the hundred or more extant books in the field, supplemented by the author's recollections. This is, of course, a serious matter, for the literature has been written chiefly by untrained men and the citations are not chiefly of facts but of generalizations. The resulting superstructure on this shaky foundation is open to serious criticism. In the cases where the author's own central theory is not supported, the contending theories are discussed and rejected. Professor Willoughby appears not to have heard of culture areas and treats the Bantu people as if they were a unit, although the work of the American anthropologists would make anyone hesitate to carry out such a program.

Of central importance is the relation between practice and theory. Frazer and Spencer, like Professor Willoughby, wrote under the general influence of a now discarded associationism. The author speaks of practices which have endured long after the theory which has created them. Modern students increasingly tend to reverse this relation.

A more fundamental criticism concerns the essential difference between preliterate and civilized peoples. There is abundant reason for questioning whether their ideas are knit into a system which would allow us to say of them that they have a theology. Paul Radin found seven origin myths in the Bear clan of the Winnebago tribe. The early investigators in Africa made the mistake of assuming that the answer they teased out of the first native informant was the universal belief of all the people. This is serious enough when applied to a single tribe, it becomes fatal when applied to the scores of millions constituting the Bantu people.

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Modern social psychology has witnessed the discovery of the importance of the social attitude toward physical objects. An emotional situation leads to a naive type of invocation which is the primary datum. As Ames says in his "Psychology of Religious Experience," "We do not pray because we believe, but we believe because we pray, and we pray because we must." These considerations would greatly alter the theories of ancestor worship.

Professor Willoughby has promised us other volumes on different phases of the life of the Bantu, and specialists in Africa will await these with interest. It is clear, however, that the knowledge we would like to have of them must await the detailed and careful investigation of hundreds of separate groups with a foundation of fact far more substantial than was available to the writer of this book.

ELLSWORTH FARIS.

C O R R E S P O N D E N C E

Defense Against What?

EDITOR THE CHRISTIAN CENTURY:

SIR: In his recent message to the congress, President Coolidge said: "To insure our citizens against the infringement of their legal rights at home and abroad, to preserve order, liberty and peace, by making the law supreme, we have an army and navy. Both of these are organized for defensive purposes. . . . The cost of national defense is enormous. It has increased \$118,000,000 in the past four years. The estimated expenditure for 1930 is \$668,000,000. . . . I wish to repeat again for the benefit of the timid and the suspicious that this country is neither militaristic nor imperialistic."

All of which raises in the mind of some of us the question why, if that is so, have our military expenses become so enormous during the last four years? If we are not "militaristic" why all this 80 cents on a dollar for "defense"? And is it proper to ask even the President of the United States what is this "defense" that calls for nearly a billion more dollars of the people's money? If we were to disarm, leaving only the necessary police force needed to insure our citizens against infringement of their legal rights, what nation on earth would attack this country? Against what do we need this enormous outlay? We would like to know.

Topeka, Kan.

CHARLES M. SHELDON.

Mr. Hoover's Battleship

EDITOR THE CHRISTIAN CENTURY:

SIR: Mr. Norment, writing of "Mr. Hoover's Battleship" in the issue of November 29, reminds me of the time my father, a minister, used an old whisky barrel to carry water. When a neighbor cast aspersions, my father replied that he would like to see all whisky barrels filled with water! To what better use could a battleship be put?

Claremont, Calif.

A. E. BRUCE.

Support for Kagawa

EDITOR THE CHRISTIAN CENTURY:

SIR: A letter in your issue of November 15 from W. W. Lockwood calls attention to the hindering of Mr. Kagawa's work in Japan by the exclusion act, as mentioned by Stanley Jones, and suggests that the churches awake and ask congress to repeal the law. While the churches are awaking, may I suggest a practical way to help that brilliant and versatile young oriental leader at once. As many of your readers no doubt are aware, there has been organized in California a group called the Kagawa Cooperators who make it their business to send contributions regularly to Mr. Kagawa in order that his many forms of work may be kept going. The treasurer is Mr. J. Fullerton Gressitt, Chabot observatory, Oakland, California.

A similar group was organized in New York city last spring, for which Mr. Galen M. Fisher is acting as treasurer, 370 Seventh Avenue, New York city.

Kagawa has been called one of the great figures of the

world today. His settlements in Osaka and Kobe, and his world today.

Katonah, N. Y.

ELIZABETH N. BARRETT.

Scotland's Woman Preacher

EDITOR THE CHRISTIAN CENTURY:

SIR: The name of Scotland's first church with a woman preacher should be Partick, not Patrick as you have it. Some idea of the importance of the church may be gathered from the fact that Rev. Vera M. Findlay is following an ex-president of the Scottish union, Rev. A. G. B. Sivewright, now of Broughty-Ferry, Dundee, who was also for some years secretary of the union.

Belmont, Cal.

ARTHUR BUNCE.

Another Quotable Poem

EDITOR THE CHRISTIAN CENTURY:

SIR: Have you ever printed this poem, which appeared in the Montreal Star during the war? It was written by Lieut. T. M. Kettle, in the field before Guillemont, Somme, September 4, 1916. Lieut. Kettle belonged to the Dublin Fusiliers, and died a few days later in the action at Ginchy. The lines have haunted me ever since I read them, and the last four especially have been my philosophy of the war. To me this is by far the greatest piece of poetry that came out of the war. I think all ought to become acquainted with it.

To My DAUGHTER BETTY

In wiser days, my darling rosebud, blown
To beauty proud as was your mother's prime—
In that desired, delayed, incredible time
You'll ask why I abandoned you, my own,
And the dear breast that was your baby's throne,
To dice with death, and, oh! they'll give you rhyme
And reason; one will call the thing sublime,
And one decry it in a knowing tone.
So here, while the mad guns curse overhead,
And tired men sigh, with mud for couch and floor,
Know that we fools, now with the foolish dead,
Died not for Flag, nor King, nor Emperor,
But for a dream, born in a herdsman shed
And for the secret scripture of the poor.

There is enough spiritual TNT in that to blow up the war business, if it is distributed over a large area.

Owego, N. Y.

EDGAR FRANK.

A Request from Ireland

EDITOR THE CHRISTIAN CENTURY:

SIR: I am writing to inquire if you have a reader of your paper who could find it possible to pass it on to me when he has finished with it. I have had to retire through a breakdown in health, and desire to keep in touch as far as possible with the facts and forces of American religious life.

Portaferry, County Down,
Ireland.

REVEREND JAMES GRUBB.

NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Dr. Hodgkin to Head New Quaker School of Religious Study

Woolman school, Philadelphia, a Quaker institution, has been in a state of suspension for two years. Its spirit and traditions, however, have lived on in the hearts of many alumni, and its board of directors have continued to prepare for a renewal of the life of the school. Now announcement is made that Joseph E. Platt, secretary of a movement to re-establish the "Quaker School of Religious and Social Study" has secured the acceptance of Dr. Henry T. Hodgkin, who is just finishing several years of activity in China, to become director of the new enterprise. The board of the Woolman school has pledged itself to turn over its assets to the new organization when it is ready to function.

Mr. Rosenwald Gives Half-Million to Train Rabbis

Julius Rosenwald has contributed \$500,000 to the Hebrew Union college, Cincinnati, which is the rabbinical training school. This is the largest gift in the institution's history. The terms of Mr. Rosenwald's pledge require that the endowment fund must include at least \$3,500,000 besides his own contribution by July 1, 1929.

30 Years as Universalist Minister at Newark

Rev. Henry R. Rose completed his 30th year as pastor of the Church the Redeemer, Universalist, Newark, N. J., the first week in December. Dr. Rose has been able to maintain with steady success a church in the heart of a big city in spite of the encroachment of business and Sunday theaters. The church is about to enter upon an extensive building program.

Dr. Blackburn Declines Invitation From Montreal Church

Rev. W. Erskine Blackburn, of Renfield Street church, Glasgow, has announced to his congregation that he has decided to decline the invitation recently received by him to become pastor of Emmanuel church, Montreal.

Death of Pioneer Methodist Teacher

Dr. Robert M. Cumnock, well-known to thousands of alumni of Northwestern and Garrett seminary, of several decades, died suddenly at his home in Evanston, Nov. 28, at the age of 88. Dr. Cumnock left his impress on many thousands of preachers who came under his influence as teacher and man.

Cash Register Solos Block Christianity: H. E. Luccock

In a sermon preached before Yale divinity students Dec. 9, Dr. Halford E. Luccock, of the homiletics department, declared that seeking after private gain is the chief obstacle to real Christianity. He said that, as in Jesus' time, there are two classes of people today: those who are blasé, bored, expecting nothing to happen, and those who live in expectation of a new and better order of life. Speaking of the hold which money has

on people today Dr. Luccock said: "The chief obstacle to real Christianity today is the domination of the motive of private gain as the mainspring of life. This acquisitive motive spreads out into every problem and is the center of every

fester sore in the world. In the English 'Who's Who' one noted author gives as his favorite musical diversion 'playing solos on a cash register.' This is the principal reason for the clashing discord in the world to-day—too many million

British Table Talk

London, November 27.

AT THE PRESENT MOMENT the king is very seriously ill; by the time these words are in print the crisis will be passed. All that need be said today is that our people are waiting, not without some fears, but with one desire and **The King** prayer that the king may be restored to health, and that his life, which he has devoted without stint to his country, may not be taken away while still it has not run its full course and his people need him. A king must needs stand in a symbolic relation to his country, but King George has been more than a symbol of national unity. He and his family have come to be living human beings to us, sharing our anxieties and joys, weeping with those that weep and rejoicing with those that rejoice. They have their reward in an hour like this, when we are not merely thinking of the king, but of the man, and of his wife and children. He is not less king because without any hunting for popularity, and without any of the demagogue's arts he has done his duty seriously, and borne his part with his people in years of terror, and calamity, and deliverance. King George belongs to the class of men whom we call grave and serious. He has not been one who took his duties lightly, nor has he swerved from the strait way of a constitutional monarch, but for that very reason he has had an influence greater than that of many absolute rulers. Nothing has done more to establish him in the confidence of all classes than the scrupulous fair play and generosity he showed to the first labor government. Today we are using the words of the national anthem in no formal fashion when we say, "God save the king!"

The Christian World

The ownership of this paper has been acquired. I am told, by Dr. Sleep, the secretary of the Colonial missionary society of the Congregational churches. The change will not involve the appointment of a new editor. Mr. Arthur Porritt, whose brilliant gifts have been given for many years to this paper, will still be its editor; he has done this work not only with the enthusiasm of a fine journalist for his craft, but with a genuine and heartfelt concern for the kingdom of God. Dr. Sleep came from Canada some years ago, at first to help Dr. Burford Hooke, and afterwards to succeed him in the Colonial secretaryship. He is a man of courage and initiative, and it may be conjectured that his association with this famous paper will bring to its management continually fresh ideas, and the enterprise of a born organizer. It was Dr. Sleep who planned

and carried through the Congregational pilgrimage to America in the summer of this year. It may be explained to those who are not familiar with the Christian World that its standpoint is that of a broad liberal evangelical faith, and in its freedom from denominational bonds it is not unlike The Christian Century.

The Salvation Army

General Booth is still lying very ill, and it is announced that a general council is to be held in January. This council has two powers—to decide whether the general of the moment is fit to act, or to appoint a successor. It is a striking fact that till now this high council has never been called. The autocratic rule of the army, like all other autocracies, has certain difficulties to meet, especially when death or the shadow of death comes upon it. If one were to take seriously all that has been put into the popular press—and I for one do not—the situation in the army would appear to be like that of the vatican in former days, when a pope lay seriously ill. But I imagine that the thing which troubles the leaders of the army—an uncommonly able body of men—is how the army is to be governed in the time which must come sooner or later when neither the founder of the army nor his son can any longer take supreme control. It is not to be supposed for a moment that a hereditary claim can be justified for such an office, which makes so great demands upon the spiritual as well as upon the administrative gifts. To tell the truth, many of us are a little distressed by the way in which the army has taken on the character not only of a great spiritual body but of a most intricate business organization. The general has too much business laid upon him. I can well remember hearing the "Old General" saying in his blunt fashion that he got sick sometimes of other things and wanted to get back to his old work of calling souls to their Savior. But all religious societies suffer from the same fatal contagion in a mechanically-minded age, and from the alluring but deceptive promises of big business.

And So Forth

Church union in Scotland will be finally consummated next year when probably in the autumn at St. Giles the uniting assembly will meet. There may be a few dissentients, but they will be inconsiderable. . . . Mr. Lloyd George has been strongly condemning the breach of faith which the allies are committing towards Germany; on the other hand, Prof. J. H. Morgan condemns Mr. Lloyd George for

(Continued on next page)

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solos on a cash register." Dr. Luccock concluded by saying that to "accept Jesus's condemnation of the profit motive is not to join the fanatics who would dynamite the social order into chaos."

380 Bibles Exhibited by N. Y. Bible Society

The New York Bible society has been collecting Bibles, or portions of the Scrip-

tures in various languages in actual circulation in different parts of the world, and has brought together 380 volumes, which are now on exhibit in the assembly hall of its Bible house. Every book is in a different language or dialect. They are not volumes of ancient tongues but are languages in actual use today.

Wheaton College Church Withdraws from Illinois Congregational Conference

Because the Congregational Conference of Illinois, at its last annual meeting, May, 1928, "definitely committed itself to organic union with the Universalist church," the College Church of Christ of Wheaton, Ill., has passed resolutions "re-affirming the historic statements of our faith printed in our own Church Manual and the Form of Government which we have adopted," and severing "our fellowship with the conferences and associations of the Congregational church." It is further resolved that "we, as a church, stand ready to associate ourselves with any group of congregations agreeing with us in the fundamental doctrines of the Word of God."

Dr. Campbell Morgan Leaves Los Angeles Bible Institute

Announcement is made that Dr. G. Campbell Morgan has resigned from the faculty of the Los Angeles Bible Institute. In his statement of his reasons for resigning, Dr. Morgan says: "My action has been caused by the fact that my friend, the Rev. John Murdoch MacInnis, dean of the institution, has placed his resignation in the hands of the board. The rea-

son for his doing so is, briefly, as follows: Last year he published a book, entitled 'Peter, the Fisherman-Philosopher.' This book has been charged with infidelity to the evangelical doctrines of our faith and a tendency to what is called 'modernism.' Those appointed by the board of the institute to investigate this matter have declared that there is no trace of anything of the kind in the book, and have put on record their conviction that Dr. MacInnis is absolutely loyal to the fundamental things of the faith. Notwithstanding this fact, by a majority vote, they have taken the position that, because the attack has cast suspicion upon the institute, it would be in the interest thereof that Dr. MacInnis's resignation should be accepted. Thus the board virtually says: 'This man is not guilty, but, because some people think he is, he must be sacrificed in the supposed interest of an institution.'"

Honor 40-Year Service of Galveston Rabbi

Late in November was dedicated the Henry Cohen Community house of Galveston, Tex., which was erected at a cost of \$100,000 and named in honor of Rabbi Henry Cohen, who has led the activities of Temple B'nai Israel for more than 40 years.

Tagore on Christian Civilization

Rabindranath Tagore in a recent interview expressed himself as follows on the question, "What does Asia think of Christian civilization?" "In my travels through the so-called highly civilized countries—

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in Europe, in America, in Japan—I have found all the existing influences carrying the nations headlong toward material things, to the exclusion of spiritual things. These material things are of little worth. Today the great nations and their great men measure success in terms of bulk.

This means that they are not great. . . . But what the peoples of Asia observe with most burning apprehension is the aggressive spirit of nationalism and imperialism which the nations of Europe cultivate. It is a menace to the whole world. Europe's political demoralization is so acute that it

Special Correspondence from New York

New York, December 8.
THE \$5,500,000 Broadway Temple project is assuming a metropolitan interest that far outruns the boundaries of the Methodist Episcopal church and makes significant the broad-minded leadership

that characterizes Dr. Reisner and his associates.

John D. Rockefeller, Jr., has added \$100,000 to his previous gift of \$250,000. Gifts are reported of \$10,000 from Herman Metz, \$5,000 from Rudolph Spreckels, and \$7,000 from others. An illuminated cross as a tower beacon will shine out over sea and sky and land and point the way for all wanderers seeking a haven from spiritual as well as material bewilderment. General Samuel McRoberts is chairman of the campaign committee and Bishop McConnell sponsors the response of the Methodist churches.

Another Look At Youth

At a recent meeting of the Child Study Association of America at the Hotel Pennsylvania, Dr. Ernest R. Groves of the University of North Carolina pictured a modern "youth civilization" created by the indecisive, weakened parental control which contributed to a changed social environment of an ever-widening freedom. "Denied the necessity of struggle to any great degree in their usual experience," he continued, "and forced constantly into an atmosphere of luxury, their appetites and pleasure cravings exploited to the utmost by commerce, they have repudiated the self-denial virtues that have been in the past so prominent, especially in Protestant theology."

Meditation Chapel In a Hotel

If New York city life is any criterion of American life generally, it must be acknowledged that the pressure upon time, health, wealth, abilities leaves little space for those moments of refreshment past generations were wont to find in religious life and comfort. It is of more than passing interest, therefore, that the Hotel Biltmore dedicates a room on its third floor and gives away the key that it may be open at all hours as a Meditation chapel. It is a chapel to the Infinite and bears no distinctive mark of any religious cult or sect, except the all-inclusive utterance: "Come unto me all ye that labor and are heavy laden and I will give you rest." Flowers upon the altar are provided as the one touch of nature's gifts and what is of human worth will be the better self, the unselfish longing to serve, and the aspiring ideal, the quiet worshippers bring into this sanctuary. It is stated that the Bowman Biltmore Hotels Corporation plans to establish these chapel cen-

ters in all their hotels throughout the country.

A Catholic Conception Of the Church's Mission

The Brooklyn K. C. forum on Sundays provides always an interesting reflection of American Catholicism. Speaking on "The Catholic Church and Education" recently, the Rt. Rev. Mons. David P. O'Dwyer, vice-chancellor of the Catholic university of America, made this observation the burden of his theme: "The mission of the church is essentially one of teaching—she was commissioned to teach all nations—and the purpose of the teaching is to bring men to heaven." As a corollary, the answer to the question, "How do you account for the fact that the Protestant churches claim credit for the same good influences as does the Catholic church?" is of interest: "I'm not really responsible for what the Protestant churches claim. I am only trying to be logical in what I say. The Catholic church and the Christian church are one. Everything of value that has happened in the world during the Christian era has happened as a result of the Christian teachings of the church."

And So Forth

Dr. John Howard Melish has returned from a seven months' trip abroad, the gift of his congregation in recognition of his 25 years' rectorate. His travels extended over Europe and the Near East and his observations reflect the careful student of modern social life. . . . The Brooklyn Baptist Temple had Will Rogers in its pulpit the other Sunday. An audience of 2,000 heard him preach a sermon warning against disagreeing with anybody, "when you're looking at him—see what he's looking at and then see if he ain't a little bit right." Dr. Russell Brougher has a father and brother, each holding pastorates in California. Entering into rivalry with them over church attendance, the Brooklyn son and brother far outdistances his clerical father and brother in attractions. . . . The Brooklyn Sunday School union recently heard Dr. Henry Hallam Tweedy of Yale in criticism of popular church music. "My quarrel," he said, "is that the words and music conflict. They may be good for the lungs but not for religion. They lack melody, harmony and devotional or religious feeling. Many of them are impossible for one who thinks." . . . The Woodhaven Methodist church at an expenditure of \$30,000 transforms its old building into an edifice of Spanish architecture with stucco and tile roof, and an illuminated tower cross visible to the far Rockaways of Long Island. . . . The United Synagogue of America at its recent meeting at the Hotel Astor considered youth's indifference to faith as its principal theme and emphasized lack of

(Continued on next page)

must necessarily react on Asia, whose peoples are the victims of western exploitation."

Dr. C. A. Barbour a Favorite Preacher at Williams College

Dr. Clarence A. Barbour, president of Colgate-Rochester divinity school, and president-elect of Brown university, made, Nov. 18, his 33d visit to Williams college as college preacher.

Dr. Cushman Declines Department Of Cities Leadership

Rev. Ralph S. Cushman, pastor of Asbury Methodist church, Rochester, N. Y., was recently chosen to succeed Dr. Melvin O. Burns as head of the department of cities in the Board of Home Missions and Church Extension. Dr. Burns had served at this post since its creation. Word comes, however, that the board of the Rochester church feels that Dr. Cushman cannot at this time be spared and he has accordingly declined election to the mission post.

Rochester, N. Y., Church Pays In Full for Building

Sunday, Dec. 2, the congregation of Lake Avenue Baptist church, Rochester, N. Y., made the final payment, during a

NEW YORK CORRESPONDENCE (Continued from preceding page)

reverence in the synagogue as of basic significance, pleading for a greater decorum and orderliness in the worship as essential to train the spirit of youth in religion. . . . Dr. Stratton's Calvary church leases its property to the Church Engineering corporation for the erection of a 15-story residence building to house the church parsonage and parish house. For 21 years the church is assured \$40,000 a year income and thereafter the rental is to be based on property valuation. . . . Nearly \$40,000 was subscribed for pew holdings sold by auction at Dr. Cadman's Central Congregational church. This old parish custom provided choice seats by premiums in excess of fixed charges to the extent of \$12,000. . . . Dr. Herbert H. Field, Flatbush Presbyterian church pastor, announces definite hours for consultation as a far better method for "treating intelligently human minds and hearts" than the desultory pastoral visiting which modern urban conditions have made of so little effect. . . . Dr. Frank Crane, popular newspaper essayist, who died recently in France, was honored by his one-time colleagues of the Methodist ministry in a memorial service at the Madison Avenue Methodist church. Bishops Hughes and McConnell and Dr. Ralph W. Sockman participated. . . . Miss Louise Saxe Eby of Hazelton, Pa., Mt. Holyoke and Union graduate, was recently ordained to the Congregational ministry at the Broadway Tabernacle, the first woman minister of this church in New York. . . . Dr. Delany of the Anglo-Catholic, Protestant Episcopal church of St. Mary-the-Virgin, again revives the plea that his church drop the official designation "Protestant," as excess luggage of the revolutionary war period when it "connote non-papal, not anti-Catholic" affiliations.

ERNEST W. MANDEVILLE.

12 year period of contribution, on their present building. A total of \$310,000 has been paid, Rev. A. W. Beaven, pastor at Lake Avenue, explains that the church chose to pay for the building by the long term payments in order that the benevolences of the church might not suffer from the strain. The gifts for benevolence amounted to \$10,000 when the new building was begun, and today are about \$52,000 per year.

Catholicism Increases in Britain, Says Catholic Organ

The Universe, a British Catholic weekly, published an article recently discussing the church's progress in Great Britain. According to the article, the next "directory" will show that there are nearly 2,500 Catholic churches in Great Britain, with more than 4,000 priests. During the last 50 years the number of churches and priests has more than doubled. This growth, says the Universe, is not "merely a necessity for the Catholic population, but a direct contribution to the conversion of England."

Glasgow Professor Comes to Hartford Seminary

Rev. G. H. C. Macgregor, pastor of St. John's Free church, Glasgow, Scotland, has been appointed as successor to Prof. M. W. Jacobus, who resigned last spring as professor of New Testament interpretation at Hartford theological seminary. He will begin his work in March.

Death of Prof. Percy V. Roberts Of Baker University

The Central Christian Advocate reports that Prof. Percy V. Baker, who held the chair of philosophy at Baker university, located at Baldwin, Kans., took his own life Oct. 27. In a note which he left he said: "I cannot carry on farther. Please forgive me. Love to all, and keep the family together." It is believed that Dr. Baker's brilliant mind collapsed from much prolonged study. He was "a talented scholar, and an eloquent speaker much in demand."

Theological Students in Conference At Crozer Theological

The sixth annual conference of the Student Association of Middle Atlantic Seminaries met at Crozer theological seminary, Chester, Pa., Nov. 15-17. Twenty-one seminaries, with 84 official delegates, were represented. The theme given special discussion was "How to Make God Real in Worship." The question was discussed from various viewpoints by Prof. H. P. Van Dusen, Pres. Milton G. Evans, Prof. Frank Gavin, Dr. Albert Parker Fitch, Dr. George F. Finne, Dr. George Stewart, Prof. H. Augustine Smith, Prof. E. E. Aubrey and others. A striking departure at the conference was the holding of various services of worship. The delegates attended an Episcopalian service, a Roman Catholic mass, a non-liturgical service in Crozer chapel, a joint communion service at the Presbyterian church and a gathering for worship at the Quaker Meeting-house of Chester.

Miss Royden on the "Church of the Future"

Here is Maude Royden's vision of the coming church as recently expressed: "I think of

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thedral round whose nave many chapels are found. In each we may worship as

Special Correspondence from Chicago

Chicago, December 10.
THE LEADING ARTICLE in the December number of the Chicago Church Federation Bulletin is a tribute to Dr. Ernest A. Bell, pastor of the Night church, who passed away Oct. 27. It

seems difficult for those of us who knew Dr. Ernest A. Bell him to realize that we shall not see this gentle, modest, kindly man upon our streets again. He was the last man, judging from appearances, whom one would expect to find engaged in the kind of work to which he gave himself. He was cultured, scholarly and mild mannered; there was an air of distinction about him; he always wore clerical garb. But upon his heart he bore the burden of the sins of our great city; and he preached, on the streets, the tender mercies and the stern judgments of God. The Midnight mission grew up around him. Later this became the Night church. To him, perhaps more than any other, was due the destruction of the red light district on 22nd street. The fact that the Midnight mission rented a house in the heart of that segregated area made it possible to institute proceedings that broke up that vice district. The report on conditions in that area, presented by the vice commission which he was instrumental in organizing, was influential around the world and resulted in the abolition of the segregated vice districts in most American cities.

G. Ward, dean of the Chicago theological seminary, presiding in the absence of President Harris F. Rall, Chicago, as is generally known, is one of the greatest centers, perhaps the greatest center, of theological instruction in the world. All of the major denominations and some of the smaller ones have theological seminaries in or near the city; the number of students enrolled in these institutions in the course of a year runs into the thousands; and well over a hundred professors are giving instruction. Naturally the annual dinner, which brings together members of all these faculties, is quite an event. The program this year was unusually timely and significant. The executive secretaries of the several denominational city mission societies were invited as special guests, and they sat down to consider cooperatively with the faculties of the seminaries "Our Opportunity and Responsibility for Moral and Spiritual Welfare Within the Chicago Area." The most significant thing brought out was a fine illustration of the possibilities of teamwork between the teacher and student, and particularly the research worker, on the one hand, and the church executive, on the other. If a greater degree of cooperation between these two groups can be achieved it will unquestionably result in the development of a more successful church strategy in urban communities.

And So Forth

A merger of the Presbyterian Church of the Covenant and the Presbyterian theological seminary has been effected. The church property has been transferred to the seminary for the joint use of the seminary and the church, the seminary to provide regular preaching and other services. Dr. Robert Clements, professor of pastoral theology and church polity, will act as pastor with student assistance. . . . About 1,200 guests attended the annual meeting and banquet of the Chicago Congregational and City Mission society on Dec. 3, when moving pictures, tableaux, reports and addresses were used to make known that denomination's program of advance in this city. The society was one of the chief beneficiaries of the estate of the late Victor F. Lawson and has launched one of the most extensive programs of city church work anywhere in the world. . . . The Chicago Sunday Tribune issue of Dec. 2 says, "Papists of the south shore have organized the South Shore Baptist Sunday Morning club with the purpose of locating a great Baptist church in that community." Well, well; isn't that something for "papists" to do! Or can it be merely the slip of a malignant linotype operator? . . . The Chicago public schools which, not so long ago, were led into a fight by Mayor Thompson against King George now face another enemy in the form of a \$12,000 deficit. The teachers wonder where their salaries will come from, and the citizens wonder what relation this deficit has to spoils politics.

CHARLES T. HOLMAN.

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opening address of the International Missionary conference to be held in the municip-

ipal auditorium of Memphis, Tenn., Jan. 1. It is expected that about 5,000 delegates

Special Correspondence from Pittsburgh

Pittsburgh, December 7.

AN INTERESTING expression of modern religious interest is now being displayed by our Hungry club. This club is made up of several hundred business men who have been meeting for 18 years in the Fort Pitt hotel

The Hungry Club every Monday at lunch time to hear noted

people who happened

to be passing through or to listen to local experts talk on themes of interest such as the coal strike, bridge building, city planning, the new university tower and like subjects. Dr. Cooper, head of Kingsley house, the constant secretary, has recently planned a series of discussions on religion. Dr. Mont R. Gabbert, head of the department of philosophy at the university, gave the first on "Philosophy and Religion." Five hundred men came, listened, stayed until half-after-one and were thrilled by the experience. Dr. Gabbert announced himself a religious man and then poured in the newest and best philosophy. The next speaker was Dr. Heber D. Curtis, director of our observatory, an astronomer of the first water and member of many scientific societies. It was a dark, rainy day, but the room was packed again. Dr. Curtis gave expression to a beautiful faith in God. Once I heard him say, "The more I know of astronomy, the more I believe in God." Again the discussion proved so fascinating that men forgot to go back to business. On Dec. 17 Dr. Edward Scribner Ames, of the University of Chicago, will discuss "Psychology and Religion," and in the evening will be the guest of the Pittsburgh Philosophical society, of which Mr. Frank Harper is president. Dr. Leuba, Bishop McConnell, an ethical culturist and a first-class atheist, if he can be found, will complete the course. Arrangements have been made for the publication of this series.

Dr. Norwood Comes
To Town

Always when in London I find myself gravitating to the City Temple in High

Holborn. A few days ago Dr. Norwood came to our city. Dr. Carl Petty gave a dinner, where several of us had the pleasure of meeting the velvet-voiced pastor of the City Temple and his charming wife. The preaching engagements were, in the morning, at the First Baptist church, which under Dr. Petty gets the university crowd, being nearest that institution, and at night in the Alvin theater he spoke for Dr. George Shelton on "Peace." He made a deep impression upon his hearers.

Modern Urban Charity

The community chest idea has split our charities in twain. Under the name of "The Welfare Fund," the Red Cross, the Associated Charities and other lesser organizations have gone out to raise a vast fund. Twenty-five out of some 200 organizations went in for this drive. More money was raised than was asked for. But the Y. M. C. A. and scores of other important organizations, like the Kingsley House social settlement, did not go in. Now these organizations are under the necessity of making their individual appeals. It puts the charity situation in an awkward place. Such questions as how the different charities would be apportioned if all went into the community chest drive; how the smaller ones would fare, whether the administration could be above partiality, were the dominant motives in keeping so many of the organizations out. An effort will be made to iron out these difficulties and to widen the appeal next year. Fortunately there has been no deep feeling engendered, so that the future looks bright. Pittsburgh has a reputation of pouring out money for charities. There is a feeling in certain quarters that too much of our charity work is second-hand, that the giver does not come close enough to the one he helps.

Is Protestantism
Changing?

In clubs made up of ministerial gentlemen in our city this question seems to be at the fore. True, the recent presidential election might seem to give superficial comfort. Also the tables of statistics, published now and then, about denominational growth, might afford solace to the dubious, but nevertheless, profound changes are in the air. For one thing, church attendance is a matter of grave concern. Not only the evening service, but in many cases the morning services, indicate a falling off. Religion seems to be taking on new forms. Denominational lines are fading. It looks as though we were about to face a realignment of Protestant forces. Two large and natural groups seem to be forming: the conservatives and the liberals. Perhaps Sabatier was right and there are only two religions, that of authority and that of the spirit. Laymen say that what they hear is only fit for ten-year-olds. However, the desire for worship is growing.

JOHN R. EWERS.

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will be present at the conference, which is held under the auspices of the Southern Methodist-church.

Canton, O., Church Raises Debt on Parish House

First Methodist church, McKinley Memorial, Canton, O., of which Rev. Oscar M. Adam is pastor, has completed a parish house debt-raising campaign for \$140,750 by going over the top nearly \$3,000. The parish house for which the debt was incurred was dedicated in 1924. Previous financial efforts had netted only \$85,000. In the recent campaign 125 members of the congregation participated in the work of securing pledges and cash.

Bishop McConnell Heads Federal Council

Bishop Francis C. McConnell, head of the New York area of the Methodist church, was elected to succeed Dr. S. Parkes Cadman as president of the Federal Council of Churches of Christ, at the council's 20th anniversary session at Rochester, closing last week. Rev. Irving D. Lord and Rev. Frank H. Mann, both of New York, were elected secretary and treasurer of the council.

Death of Rev. J. W. Nicely, Indiana Moderator

Rev. John W. Nicely, Indiana moderator and former moderator of the presbytery of Chicago, died Nov. 14 at his home in Muncie, Ind. Dr. Nicely was educated at Princeton and Wabash colleges and at McCormick theological seminary. He spent nine years as professor in Syrian Protestant college. For 18 years he served Crerer Memorial Presbyterian church, Chicago, as pastor, going from this city to Muncie.

Plan Hurlbut Memorial Church at Chautauqua

To build a memorial community church to a man while still living is the unique project of a group of laymen who are completing a drive for the Hurlbut Memorial church, at Chautauqua. Chautauqua, educational institution and community, known throughout the world from the days of Bishop John Vincent, possesses no permanent all-year-round church building. Dr. Jesse Lyman Hurlbut, now in his 86th year, for 50 years was a prominent religious lecturer and leader and authority on Bible history and geography. Latterly he edited all the Sunday school publications of the Methodist church. The Hurlbut Memorial church will follow the latest lines in architecture and will feature a modern Sunday school auditorium, classrooms and equipment. The structure will cost \$75,000 of which nearly half is raised.

Dr. Frank Kingdon Goes To East Orange, N. J.

After a ministry of several years at Central Methodist church, Lansing, Mich., Rev. Frank Kingdon has accepted a call to Calvary Methodist church, East Orange, N. J., and began his new work early this month.

Hartford Y to Have Million Dollar Building

C. C. Hubert, general secretary of the Y. M. C. A. at Hartford, Conn., an-

nounces that plans are now being made for the erection of a new Y building at Hartford within two years.

100th Anniversary for Quincy, Mass., Church Building

The 100th anniversary of the building of the present edifice of the First Unitarian parish, Quincy, Mass.—the Stone Temple—was observed Sunday, Nov. 11. Rev. George F. Patterson, an executive vice-president of the American Unitarian association, was one of the speakers. Rev. Fred A. Weil ministers to the Quincy church.

Milwaukee Churches Give Thanks In Jewish Synagogue

It is the custom for the Westminster Presbyterian, Plymouth Congregational, Kenwood Methodist, and Second Christian churches of Milwaukee, with Temple Emanuel B'nai Jeshurun, to hold union Thanksgiving services every year. These churches are located on the East side of the city. The spirit of the occasion is thoroughly Christian, making for a friendly atmosphere among the neighbors of that part of Milwaukee. This year the

Ten Special Jubilee Scholarships

are offered by the Glendale Junior College, selective boarding school for young women, for the second semester of this school year, covering the period from January 28 to June 3, 1929. These scholarships are awarded as part of the Diamond Jubilee celebration of the College which was founded in 1854. The cost to the recipients, for the half year, is reduced to \$250, instead of \$500, the regular rate, for room, board, tuitions and school service. These scholarships are open to any worthy young woman, high school graduate, or the equivalent, whose past student record is average or above, and who can furnish satisfactory personal credentials. Full information will be given to interested inquirers. Address: The Glendale College, Inc., Box C8, Glendale, Ohio

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invocation was pronounced by Rabbi J. L. Baron; the reading of the president's proclamation, the responsive reading and prayer and the scriptural reading were led by ministers of the cooperating churches, and the sermon was preached by Rev. Ada L. Forster, minister at Second Christian church; the benediction being by Rabbi Samuel Hirshberg.

Methodist Mission Board Ministers To 32 Countries

The board of foreign missions of the Methodist church, at its annual meeting closing Nov. 21, appropriated the sum of \$3,451,500 for its work in 32 countries for the year ending Oct. 31, 1929. This appropriation is the largest which has been made in recent years by the board, and was made possible by the receipt of \$105,000 more during the past year than for the 12 months just preceding. The officers of the board feel that this increased giving shows a rebirth of interest in the foreign missions enterprise on the part of Methodist churches throughout the country.

Dr. J. T. W. Stafford to Supply Pulpit of Montreal Church

Rev. J. T. Wardle Stafford, British Wesleyan minister who for about a year has been preaching in various parts of this country, is to supply the pulpit of St. James United church, Montreal, for the next three months. He will return to the United States for the Lenten season.

Little Rock Pastor Has Conscience Regarding Congregation's Reading

Rev. Roy Rutherford, pastor of First Christian church, Little Rock, Ark., has recently inaugurated a "pastor's reading circle," placing beside his pulpit each Sunday several books which he especially recommends. Anyone wishing to read one of these books signs for it, and promises to return by the following Sunday. The following is the list of books now being offered: "This Believing World," "My Idea of God," "The Character of Paul," "Catholicism and the American Mind," "Napoleon," "Quotable Poems," "What Can a Man Believe?" "The Son of Man," "The Story of Philosophy," "Lazarus Laughed," "Messer Marco Polo," "Christ at the Round Table" and "The Man Nobody Knows." Dr. Rutherford reports that the people have been so anxious to read that he has added to this list books from his own library.

Rockefeller Foundation Endows Tokyo School

A gift of \$400,000 to endow the College of Nursing of St. Luke's International hospital, Episcopalian institution at Tokyo, is reported from the Rockefeller foundation. The gift is announced by Hon. George W. Wickersham, chairman of the American executive committee for the hospital.

New Scriptures for the Blind Available

The American Bible society is publishing for the blind the first interpoint edition of the Standard Revised version of the Old Testament in revised Braille, grade 1½. There will be fifteen volumes in the new standard size, 11 x 11 inches. The Scriptures will be supplied at 50 cents

a volume, which is the lowest price ever offered. This has been made possible through the use of new methods of embossing and binding.

"Finding God in the Beautiful" a University Course of Study

The American Institute of Sacred Literature, of the University of Chicago, which has projected for many years biblical study and reading courses, is issuing this year a course of monthly studies in its publication entitled the Institute, on the general theme, "Finding God in the Beautiful." This is prepared by specialists in the University of Chicago and includes such themes as poetry, music, drama, painting, sculpture, architecture, nature, and human character.

University Pastor Transfers to Montana School of Religion

Rev. W. L. Young, for five years interchurch university pastor at the University of Montana, has resigned that position to devote all his time to the school of religion in the university. The new university pastor is Rev. Jesse Bunch.

Universal Religious Peace Congress for 1930

Leaders of Hinduism, Jainism, Buddhism, Sikhism, Judaism, Christianity, Zoroastrianism, Islam, Confucianism, Shintoism, Bahaiism and other cults, will undertake to convene a universal religious peace congress, possibly in 1930, according to the Baptist.

BOOKS RECEIVED

- Christian Public Worship, Its History, Development and Ritual for Today, by Thomas L. Harris. Doubleday, Doran, \$2.00.
- The Living Church Annual, the Churchman's Yearbook and American Church Almanac 1929. Morehouse, \$1.00.
- Transplanted Heather, by James M. Campbell, edited by W. Douglas Mackenzie. Doubleday, Doran, \$2.50.
- Boston, a novel, by Upton Sinclair. Author, Station B, Long Beach, Calif. 2 vols., \$5.00.
- An Evolutionist Looks at Religion, by Charles A. Collins. Stratford, \$2.50.
- Religion, Thirteen Sermons, by Cornelius Woelfkin. Doubleday, Doran, \$2.00.
- Ecclesiastes: Being the Book Called Koheleth reprinted from the Holy Scriptures according to the King James Version. Kehoe, Yellow Springs, O.
- Leisure and Its Use, by Herbert L. May and Dorothy Petgen. A. S. Barnes, \$2.00.
- The Religious Education of Alexander Campbell, by Clarence R. Athearn. Christian Board of Education, \$2.50.
- Leonardo the Florentine, by Rachel Annand Taylor. Harper, \$6.00.
- Domestic Discord, by Ernest R. Mowrer. University of Chicago Press, \$2.00.
- The Singing Gold, by Dorothy Cottrell. Houghton Mifflin, \$2.50.
- Religious Education and the State, by Jerome K. Jackson and Constantine F. Malmberg. Doubleday, Doran, \$2.00.
- The New Midweek Service, by Edmund E. Prescott. Cokesbury, \$1.25.
- The Cross of Christ, by D. M. Ross. Doubleday, Doran, \$2.00.
- Where Did We Get Our Bible? by George L. Robinson. Doubleday, Doran, \$2.00.
- Swann's Way, by Marcel Proust. Modern Library, \$.95.
- The Russian Church Since the Revolution, by G. P. Fedotoff. Society for Promoting Christian Knowledge, London.
- Sonnets, by Edwin Arlington Robinson. Macmillan, \$1.75.
- The Stringing of the Bow, by Oswald W. S. McColl. Abingdon, \$1.75.
- Character Building in Colleges, by W. A. Harper. Abingdon, \$1.50.
- The Pilgrim and other Poems, by the author of "The House of My Pilgrimage." Longmans, \$1.00.
- British Prose of Today. Longmans, \$1.50.

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Chivalry: A Series of Studies to Illustrate its Historical Significance and Civilizing Influence, by Members of King's College, London. Edited by Edgar Prestage. Alfred A. Knopf, \$6.00.
On Doing the Right Thing, and Other Debatable Matters, by Albert Jay Nock. Harper, \$2.50.
Denominationalism in Certain Rural Communities in Texas, by Reuel Clyde White. Training Course for Social Work. Indiana University, \$1.00.

Windows into Alaska, by Gertrude Chandler Warner. Friendship Press, \$.75.

Undine, by Olive Schreiner. Harper, \$2.50.

The Interpretation of Religion, by John Baillie. Scribner, \$4.00.

Nature Cruising to the Old Home Town and the Little Hill Farm, by John Van Schaick, Jr. Murray Press, Boston.

The Hymns You Ought to Know, by Philo Adams Otis. Clayton F. Summy Co., Chicago, \$3.00.

The Story of the Gypsies, by Konrad Bercovici. Cosmopolitan, \$4.00.

The Moffatt New Testament Commentary: Matthew, by Theodore H. Robinson. The General Epistles, Peter, James and Judas, by James Moffatt. Doubleday, Doran, \$3.50 each.

A Modern Pilgrim's Progress, by DeWitt Lincoln Pelton. American Tract Society, \$1.50.

The Light of the Sierra, by Welker Given. Christopher, \$1.50.

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